

J O N A H,
A
FAITHFUL TRANSLATION
FROM THE ORIGINAL:
WITH
PHILOLOGICAL AND EXPLANATORY
N O T E S.

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Bible Old Test
Jonah

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TO WHICH IS PREFIXED
A
PRELIMINARY DISCOURSE,
PROVING
THE GENUINENESS, THE AUTHENTICITY, AND THE INTEGRITY
OF
THE PRESENT TEXT

BY GEORGE BENJOIN,
OF JESUS COLLEGE, CAMBRIDGE.

הדר כבוד הודך ודברי נפלאותך אשיחה:
THE BEAUTY OF THE GLORY OF THY MAJESTY, AND THE WORDS OF THY
WONDERS WILL I CELEBRATE. Psalm cxlv. 5.

CAMBRIDGE,

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MDCCXCVI.

J. O. N. A. H.

THE TRANSLATION

FROM THE ORIGINAL

WITH

PHONOLOGICAL AND EXPLANATORY

NOTES

TO WHICH
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267

PRELIMINARY DISCOURSE

THE UNIVERSITY OF CAMBRIDGE



AND THE INSTITUTE

THE PRESENT TEXT

BY GEORGE BENJON

OF KING'S COLLEGE, CAMBRIDGE

CAMBRIDGE

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E R R A T A.

- PAGE 4, 5, and 8, the notes at bottom should be with inverted commas.
14. line 2. a couple of hours, read, a few hours.
23. line 18. insertions, read, quotations.
29. Note, "From Mr. Whiston's argument.—You argue, &c. read, "From Mr. Whiston's argument you argue, &c.
31. line 7. about 3840, read, about 3408.
39. rule 20. stiched, read, stitched.
43. Note—HE laws, read, THE laws.
46. line 1. u dea, read, Judea.
- Note line 4. This explanation, read, these explanations.
- the same note ends—some explanation, read, some further explanation, which is the Talmud.
48. line 13. ascertains, read, ascertain.
49. line 2. 900 years after Ezra, about the beginning of the fifth century, read, 852 years after Ezra, about the end of the fifth century.
87. line 8. would too, read, would be too, &c.

TRANSLATION.

Chap. 11. v. 7. Old Version: bottom of the mountains, read, bottoms of the mountains.

NOTES.

139. line 9. Nehem. Chap. vi. 2. read vi. 11th.
140. line 7. applied to, read, consulted.
149. last line, tells, read, tells us.

A

PRELIMINARY DISCOURSE.

THE Sacred Volume being of all other writings the most important to mankind, an endeavor to propagate a general knowledge of the Sacred Language, cannot fail of being favored with the sanction of the Learned.

To represent the facility of acquiring the attainment of that knowledge; to prove that the Hebrew has not been despoiled of it's native energy, beauty, and simplicity; to convince the world that the present Original Text is in it's primary perfection: To shew by a translation of a Part, the necessity and usefulness of an Authorized New Version of the Whole, and to facilitate so important, so great an undertaking; is the attempt of the Author of this volume.

THE eminent and venerable characters who have copiously treated upon these subjects, must have been endowed with talents so greatly superior to mine, that, when I consider my own insufficiency, and the difficulties I have to encounter, the language I am writing not being my native tongue; and that the Hebrew, which I attempt to translate, has for above three thousand years been but very little cultivated; I am at a loss how to apologize for my seeming presumption.—A presumption which, were I to trust to my own judgement, I should perhaps deem unpardonable: but I place more confidence in, because I may expect more indulgence from the candor and discernment of the learned world.

A

YET,

YET, as I have not the slightest reason to consider such indulgence as my prerogative, I will say something for myself, in order to induce them to grant what I should never presume to claim.

THE most effectual way of serving and promoting the cause of true Religion, is to place in the clearest point of view the basis of Christianity, the sacred contents of the Old Testament.

FEW men have more strenuously endeavoured to facilitate and urge this arduous and important undertaking, than that learned and venerable advocate for Sacred literature, Archbishop Newcome, the Primate of all Ireland.

WHEN so good and great a man opens and leads the way, the attempt of following him will, I trust, by the candid and generous, be considered as excusable.

ANOTHER consideration I beg leave to lay before the learned, which I hope will induce them to pardon the boldness of my undertaking.

FOR more than fifteen years of my life, the knowledge of the Hebrew language and Sacred writings has been my pursuit; and during the last nine years, it has been my earnest and constant endeavor, to acquire a competent knowledge of the English language. With sincerity do I wish, that every translator who may hereafter make his appearance upon the stage of Learning and Religion, may be possess of the two requisites, which of all other are most essential, I mean, a critical knowledge of the language he will attempt to translate, and at least a competent knowledge of that into which he is to make the translation.

HOWEVER,

HOWEVER, were I even possest of these qualifications, I would, as I do now, trust more to the liberal sentiments of the learned than to the merit of my performance. It is that confidence that encourages me to hope, that, if this little work deserve not their approbation, they will at least not condemn the motives of its Author, and therefore pardon the obtrusion.

I BELIEVE there never was any production in the world that has been so much subject to the ridicule and censure of the ignorant, and the object of controversy to the learned as the sacred writings: yet none ever stood the test so well. Even in this age of learning, they are boldly attacked by the enemies of Religion and Virtue: Yet these writings have braved, as it were, every assault, and are not in the smallest degree affected by them, but, on the contrary, have ever been and still are held in the greatest esteem and veneration throughout all civilized nations, and by every good man.—May not this be adduced as a proof, that their origin is divine?

HOWEVER, it appears to be unaccountable that so many learned and sensible writers as the latter ages have produced, should not have confuted all the objections of the infidels so completely, as not to leave any one a future opportunity to state objections of the same nature.

THE want of a TRUE AND FAITHFUL TRANSLATION from the original, that can be depended upon, and which has received the general sanction of the learned, is the chief cause to which I can attribute the continuance and increase of infidelity.

MANY plans have been proposed, and much learned argument advanced, to accomplish the very best of designs, namely, to produce a new, improved version of the Holy Scriptures; than which, I am certain, nothing can be more essentially beneficial to

the cause of Christianity: yet not one of these plans has proved successful. It is therefore proper to enquire whether, and by what cause they are become impracticable.

THE learned Prelate alluded to above, in his "Historical view of the English biblical translations," &c. produces, among many other, the following remarks and proposals. On the fourth page of the said book his lordship gives us the following account of John Wiclif's* bible, from Lewis's history of the translations of the bible, &c. fol. London. 1731, p. 2.

"JOHN Wiclif was born in the year 1324, and died in 1384. — "He sat about translating the whole bible into the English then spoken. This translation he made from Latin bibles then in use, or which were at that time usually read in the Church. The reason of which seems to have been, not that he thought the Latin the original, or of the same authority with the Hebrew and Greek text, but because he did not understand those languages well enough to translate from them." &c.

THE Author (Wiclif,) gives the following account of his own performance in translating the bible into English.

"HE with several others who assisted him got together," he says, "all the OLD LATIN BIBLES they could procure. These they diligently collated; and corrected what errors had crept into them, in order to make one Latin bible some deal true, since many bibles in Latin were very false, especially those that were new. Then they collected the doctors and common glosses, especially Lyra†; with which they studied the text anew in order to make themselves

* John Wiclif, died in his own parish of Lutterworth, in 1384, at the age of sixty years.

† Nicholas de Lyra, a town in Normandy, who flourished in 1320, and died in 1340. See le Long bib. sac."

themselves masters of the sense and meaning of it. Next they consulted old grammarians and ancient divines as to the hard words and sentences how they might be best understood and translated; which having done they set about the translation which they resolved should not be a verbal one but as clearly as they could express the sense and meaning of the text*."

"FULLER, (in his book, v. 224) speaking of Tindal's translation, observes, "None will deny that many faults needing amending are found in Tindall's translation. But it was not a task for a man, but men; his skill in Hebrew was not considerable." p. 25.

YET "Dr. Geddes (in his Prospectus p. 88) thinks that, though Tindal's is far from being a perfect translation, yet few first translations will be found preferable to it;" and he elsewhere † declares, that PERHAPS HE SHOULD HAVE MADE TINDAL'S VERSION THE GROUND-WORK OF HIS OWN IF THEIR HEBREW TEXT HAD BEEN THE SAME." p. 26.

FROM the "Authorities respecting the received version of the bible," which bishop Newcome produces in that work, I will transcribe a few, that the learned world may, in concurrence with his lordship, favour and encourage a new version.

"INNUMERABLE ‡ instances might be made [in the English bible] of faulty translations of the divine original; which either weaken it's sense, or debase and tarnish the beauty of it's language." p. 118, 119.

THE same writer observes || "A new translation can give no offence

* Lewis xvi. p. 8, 9. Bishop Newcome, p. 10. † General answer, &c. p. 4.

‡ Blackwall's sacred classics, pref. XV. A. D. 1731. || Ib. XXI.

offence to people of sound judgement and consideration; because every body, conversant in these matters, and unprejudiced, must acknowledge that there was less occasion to change the old version into the present, than to change the present into a new one. Any scholar that compares them will find that the old one, though amended by this that we now use in several places, is yet equal to it in very many, and superior in a considerable number." p. 119.

"SUCH an accurate and admirable translation, proved and supported by sound criticism, would quash and silence most of the objections of pert and profane cavillers; which chiefly proceed from their want of penetration and discernment of the connexion of the argument, and their ignorance of the manner and phrase of the divine writings. It would likewise remove the scruples of many pious and conscientious Christians." Ib. xxii. — p. 120.

"IN short," resumes the learned Blackwall, "a faithful, just, and beautiful version of the books of God will bring inexpressible advantage and pleasure, not only to devout Christians, who do not understand the sacred original, but to the learned, who can with judgement and high pleasure read them in the language that the all-wise God delivered them in; and with pleasure and improvement compare the translation with the inspired text. Such a work will recommend itself to all men of true sense and judgement by it's faithfulness and integrity, by it's beautiful plainness, and vigorous emphasis; by the natural easiness and graceful gravity of it's style and language." p. 121.

"IT is with pleasure and a just veneration to the memory of our learned and judicious translators, that I acknowledge their version in the main to be faithful, clear, and solid. But no man can be so superstitiously devoted to them, but must own that a considerable number of passages are weakly and imperfectly, and not a few falsely rendered." Ib.

"To

“To confirm and illustrate the Holy Scriptures, to evince their truth, to shew their consistency, to explain their meaning, to make them more generally known and studied, more easily and perfectly understood, by all; to remove the difficulties that discourage the honest endeavours of the unlearned, and provoke the malicious cavils of the half-learned: this is the most worthy object that can engage our attention; the most important end to which our labours in the search of truth can be directed. And here I cannot but mention that nothing would more effectually conduce to this end than the exhibiting of the Holy Scriptures themselves to the people in a more advantageous and just light, by an accurate revisal of our vulgar translation by publick authority. This hath often been represented; and, I hope, will not always be represented in vain.” p. 126.

Dr. Lowth's visitation Sermon at Durham, 1758.

“LET us now — endeavour to shew that many of the inconsistencies, improprieties, and obscurities which occur to an attentive reader of any of the versions, ancient or modern, are occasioned by the translators' misunderstanding the true import of several hebrew words and phrases. The consequence of the proof of this will be, shewing the benefit and expediency of a more correct and intelligible translation of the Bible.” p. 126. — Pilkington's Remarks, p. 77.

Dr. DURELL, on p. 6. of the preface to his Critical Remarks on the books of Job, Proverbs, and Psalms, printed at the Clarendon press in Oxford, in 1772; after having described what he considered the chief excellency of our present Version, observes. — “But, notwithstanding these concessions in it's favor, it certainly does not exhibit in many places the sense of the text so exactly as the version of 1599 (the genuine translation) and mistakes it besides in a number of instances. Frequently it expresses not the proper subject of the sentence: and adheres at other times so
4 closely

closely to the letter, as to translate idioms."—"And, to sum up all, it has this fault in common with the other, that it may be justly questioned, whether any possible sense can by fair interpretation be deduced from the words in not a few places." p. 136.

AND in the same preface, p. 8 and 9. the same writer resumes—"The godly, the learned, the ingenious, would doubtless rejoice; the gay, the thoughtless, the voluptuous, would still continue uninterested and unaffected: but the Caviller, the Sceptic, and the Deist, would hereby find the sharpest and most trusty arrows of their quiver blunted; and the illiterate vulgar, who always depart reluctantly from old institutions, would soon be reconciled; when, instead of an invasion of their property, they experienced that the old debased coin was only called in, in order that they might be repaid in new, of true sterling," &c. p. 137.

"As to style and language, it admits but of little improvement; but in respect of the sense and the accuracy of interpretation, the improvements of which it is capable are great and numberless." p. 138.*

"By public authority to examine the Hebrew text."—"This has long been most devoutly wished by many of the best friends to Religion and our established Church, who, though not insensible of the merit of our present version in common use, and justly believing it to be equal to the very best that is now extant in any language, ancient or modern, sorrowfully confess that it is still far from being so perfect, as it might and should be." "That it often represents the errors of a faulty original with too exact a resemblance, whilst on the other hand, it has mistaken the true sense of the Hebrew in not a few places, and sometimes substituted an interpretation so obscure and perplexed, that it becomes almost impossible to make out with it any sense at all." And if this be the

* Prelim. Dissert. to Isaiah. Dr. Lowth, Bishop of London.

the case, shall we not be solicitous to obtain a remedy for such glaring imperfections? Shall we content ourselves with saying, that neither "The errors which have crept into the original text, nor those which deform the translation, have fallen upon any essential points, either of doctrine or morals, and therefore there is no great damage to be apprehended from their continuance?"—"Are we not taught to believe that all and every part of Scripture is given by inspiration of God, and is, according to the intention of the donor, profitable for doctrine, for reproof, for correction, for instruction in righteousness? 2. Tim. iii. 16. But can any Scripture be profitable unless it be understood? And if not rightly understood, may not the perversion of it be proportionably dangerous? Or is it nothing to deprive the people of that edification which they might have received, had a fair and just exposition been substituted instead of a false one. Do we not know the advantage that is commonly taken by the enemies of revelation, of triumphing in objections, plausibly raised, against the divine word, upon the basis of an unsound text or wrong translation?"—"It seems requisite for the honor of God and his true Religion, that these stumbling-blocks should be removed out of the way as soon as possible.—The clergy, it may be presumed, from a conviction of it's rectitude, are already sufficiently disposed to approve and favor the undertaking; nor will the more enlightened part of the laity be less ready to discern its propriety and salutary tendency," &c. &c. p. 153.

Prelim. Disc. to Dr. Blayney's Jeremiah, from p. 9, to p. 13, 4to. Oxford, 1784.

"THE ambiguities in our version are very numerous, and sometimes too gross to be defended." p. 178—Dr. Symonds, on revising the Gospels, p. 11.

"THE more frequently I reflect upon the important truths of Christianity, the more ardently I wish to see our version revised by proper authority; not according to the caprice of licentious
B interpreters,

interpreters, but expressing the genuine sense of the Sacred Writings: not embellished with the false colouring of rhetoric, but like the original itself, simple and unadorned. In fine, correct enough to satisfy the learned and the polite; yet plain enough to convince the lowest orders of mankind." p. 179. *

HAVING produced these and many other learned arguments of several pious and sensible writers, the indefatigable bishop Newcome, lays before the world, the chief objections that have been made against the laudable attempt of a new, authorized version, and in a very able manner confutes them all. After which he adduces his own "Arguments SHEWING THAT AN IMPROVED VERSION OF THE BIBLE IS EXPEDIENT."

THIS learned prelate then, with great perspicuity, proposes his "RULES FOR CONDUCTING AN IMPROVED VERSION OF THE BIBLE;" and, as he submits them to the learned world, he accompanies the offer with saying—"THAT THE WISDOM OF MANY MAY CORRECT THE IMPERFECT IDEAS OF AN INDIVIDUAL."

AFTER his own, the bishop represents a great variety of rules for accomplishing the design of a new improved version, proposed by various learned men. But one cannot but regret to find that the simplest method, and which beyond all doubt, would enable us to attain that laudable end, in the most satisfactory manner, has, it seems, been considered as below the notice of the learned—I mean, THE PROPER STUDY TO ACQUIRE A PROPER KNOWLEDGE OF THE SACRED LANGUAGE.

THE general incompetency of that most essential part of sacred learning has prevented the above proposals from being put in practice. It is that, which has caused the warmest controversy; exposed superior talents to the insult and ridicule of the inferior; enabled the infidel to raise, apparently weighty, but in reality trifling

* lb. 178.

trifling objections; and prevented the pious Christian, the lover of God and friend to mankind, from covering with confusion, and effectually to repulse the enemy of religion, and disturber of the happiness of man; and, at last, obliged all to leave the subject in dispute, namely, the Holy Writings, in the same state they were when the contest first began.

WERE proper encouragement held out for that luxuriant and important study, the learned world would soon be enabled to discover millions of beauties and excellencies of which such as have not a competent knowledge of this first, most beautiful language, have not, cannot have, the least conception. — Not till then, we have reason to apprehend, not till the Sacred language is become the general study of the learned, can we expect to see the earth “Filled with the knowledge of the Glory of the Lord.”

AMONG the learned men that are mentioned in the work, I have had occasion to allude to, “An historical view of the English Biblical translation, &c.” the production of archbishop Newcome, his lordship is the only one who recommends the study of the Hebrew.*

HOWEVER, that alone is not sufficient; for it appears to me next to impossible that any man, however great his talents may be in other respects, can be a proper judge of Hebrew literature, without being able to read and properly to investigate the writings of the Hebrew commentators.

THERE we find almost every phrase, and turn, that constitutes beauty of diction; there we find all that energy of expression which exhibits to our view the very features of the writer's mind; there we meet with a variety of style each adapted to the subject treated upon: in a word, in the works of the Hebrew Commentators,

* Page 252, 253.

tators, we perceive a particular style, peculiar to each writer. We find there that the Hebrew language is not — “THE SCANTY RELICS OF A LANGUAGE FORMERLY COPIOUS.”

WHAT would be our opinion of the critical skill, that any number of learned foreigners could have of the English language, had they never studied any English author, and had they had no other source from which they could have derived any knowledge of it, than a mere TRANSLATION OF THE NEW TESTAMENT; and especially when the several versions in their possession differed widely from each other, and from the original English, and almost every one were found, in some respects, to be erroneous; should we not, however generously inclined, think it both absurd and presumptuous were they to give their judgement on English grammar, English authors, and upon the English Holy Scriptures?

EVERY good and learned Christian therefore cannot but deplore the lamentable want of this invaluable science, this unerring guide to sacred knowledge.

Now, when we consider that we live in an age of learning; that arts and sciences are flourishing around us; that we enjoy in abundance all the blessings of civilization, under the auspices of a king truly pious, whose reign is distinguished by favoring and encouraging every design which has in view the great object of promoting true religion; who is never known to have withheld his patronage from any part of science that may contribute to the benefit and happiness of his people in which he centers his own. When our Sees as well as our Universities abound with men of piety, of virtue, of learning, and of great capacity: When we behold the knowledge of the Greek and Roman languages, more difficult than Hebrew, so universally extended that many learned men are skilled in them to an eminent degree; it becomes

no

no small, no common difficulty to account for the great deficiency of that knowledge which should precede all other, namely, a proper understanding of the sacred, Original foundation of our religion. No translation whatever can give us a just view of it's native beauty and intrinsic excellence.

I CAN think of but two chief causes that have, for many years past, prevented the cultivation of Hebrew learning: the first is, the unjustifiable and hypothetical arguments against the Points, usually called the masoretic. The censurers of these points, that is, those who are totally ignorant of their use, represent them as obstructing every attempt and exertion of the Hebrew student. Their unfounded arguments against them discourage every one that has begun the laudable pursuit, in such a degree, that many men of learning, content themselves with the incompetent knowledge of finding a word, or the root of a verb in a Lexicon, rather than dare to encounter such apparently insurmountable difficulties.

By Dr. Sharp, we are told that "The points are but provoking, vexatious, mortifying dots, totally useless and foreign to the language." (Dr Sharp's Heb. Gram.) Another writer* gives us the following "EASY METHOD OF READING HEBREW WITHOUT THE HELP OF POINTS"—"IF NO VOWEL IS WRITTEN BETWEEN TWO CONSONANTS, UTTER THEM QUICK AND LIGHT, AND SOME VOWEL, NO MATTER WHICH, WILL NATURALLY FALL IN," "or—" DRIVE THE CONSONANTS TOGETHER INTO ONE SYLLABLE, LIKE KNIGHT, STRENGTH, &c. IN ENGLISH," &c. That the then bishop of Oxford had seen these absurdities before he gave the Hebrew grammarian leave to dedicate his grammar to his lordship I cannot persuade myself to believe.

Now,

* P. 7.—Dr. Anselm Bayly's gram. dedicat. to Dr. Lowth, 1773.

Now, it is an incontrovertible fact that any man of sense may, in a couple of hours, learn the knowledge and proper use of these points.

THE other cause to which the want of this important knowledge may be imputed is, that very few men are possess of the capacity of conveying it to the learner in a proper manner. For, though almost all the Jews read their prayers in Hebrew, yet among fifty perhaps not more than one or two will be found that have even a tolerable knowledge of the language.

INDEED, I think we should find it to be no small difficulty to meet with even but fifty Jews in this kingdom who, separately, and from their own abilities, could give us a correct interpretative English translation of a given chapter of the Old Testament, each of them having a different chapter to translate.

I do not state this as a disparagement to that people, but to account for our own deficiency in Hebrew literature. Besides, if we consider that for many years past, there has been but very little inducement to study the sacred language; how much the learned have been discouraged from exerting themselves in this laudable study—that they have been assured by some of the first men of the age that the original text is partly lost, and it's "scanty remains" full of designed as well as accidental corruption, and therefore not to be depended upon; it is by no means surprising, that the knowledge of the original language has been left unsearched for in the center of this erroneously represented labyrinth of error, especially when the want of it has been supplied by other, perhaps till now considered, more liberal sciences. But why should not we make use of these to remove the merely imaginary obstacles, and smooth the way that leads to the sublimest of all sciences.—Let us enrich the fertile, classic soil, with the beautiful plants of sacred knowledge.

WERE

WERE there but proper institutions in our universities for promoting the study of the sacred language, men, properly qualified for that important purpose, might probably present themselves.—The world is not destitute of such persons.

IN the preface to his minor Prophets, as well as in his book mentioned before, the learned bishop Newcome displays a truly laudable zeal in recommending “An improved English version of the Holy Scriptures;” and very justly observes, that, “nothing could be more beneficial to the cause of religion, or more honourable to the reign and age in which it is patronized and executed.”

Now, in my humble opinion, nothing could more effectually facilitate this meritorious undertaking, than a general knowledge of the original.—It would then be easy for the scholars that were to be employed in a translation, “to express every word in the original by a literal rendering” as well as to produce their own interpretation: but without that knowledge, the one as well as the other becomes an impossibility.

IT is to be seriously regretted that the Hebrew language has been considered, by many men of learning, as an almost unattainable science. But what is most surprising, is, that a great and learned man should have attributed the difficulty of “studying the Scriptures of the Old Testament” to “the nature of the thing itself, to the language in which it is written, and to the manner in which it is come down to us through so many ages”—“what we have of it being THE SCANTY RELICS OF A LANGUAGE FORMERLY COPIOUS!”—“the true meaning of many words and phrases being obscure and dubious, and perhaps incapable of being clearly ascertained,”—“these impediments,” continues his lordship, “are, besides others that have been thrown in the way

of

of our progress in the study of these writings,"—"these impediments" are "necessarily inherent in the subject*."

Now, why his lordship terms the contents of the four and twenty books of the Old Testament, "the scanty relics" of the language, I cannot find a reason.

SURELY his lordship must have been acquainted with the productions of the learned Hebrew writers that have written since the time of the last of the minor prophets: for without that acquaintance, it is, in my opinion, almost impossible for any man to produce a proper "New translation of the most sublime and elegant of prophets" with "notes, critical, philological, and explanatory" of the original.

SHELOMOH Yarchi, David Kimchi, Aben Ezra, Abarbenel, and Moshe Alshich; the author of the *כלי יקר* and the *כלי חמדה*; Shemuel Lanjado; the author of the *אורים ותמים* the author of the *לקיט שושנים* and the writer of *מנחת נחלה* all wrote in the Hebrew, not Rabbinical language.

YET the bishop terms the writings of the Old Testament, the scanty remains of the language in which they are written. If he meant that the Old Testament is the remains of several other superior Hebrew performances, I apprehend there will be no evidence produced to prove the justness of the assertion.

It is, I suppose, well known that about four hundred years before our Saviour made his appearance to mankind, "Ezra did the great work of collecting together and setting forth a correct edition of the Holy Scriptures, &c."† Bishop Lowth himself asserts

* Prelim. Dissert.—p. 48. † Dean Prideaux, Vol. 1st. p. 329.—8vo. edit. he however computes it to be 458 years before Christ.

asserts (prelim. dissert. p. 48, 8vo. edit.) that Ezra —“ Collected and formed the canon of the Old Testament, in regard to all the books of it in his time extant:” which is above two thousand years ago. Now, could we even suppose that Ezra did not collect “ ALL THE BOOKS” of the Old Testament, yet it appears very evident, that those which were lost cannot have come in competition with those which he HATH collected, and by which he has “ Formed the canon of the Old Testament,”—and which IS NOW EXTANT in that very same form. That it is, and uncorrupted, I hope to prove before I finish this discourse.

INDEED, to me it is unintelligible that the very best religion, the most productive of man’s happiness, and which by the best of all assurance, the word of God, promiseth the salvation of mankind, should be supposed to be founded upon THE SCANTY RELICS of it’s primary Religion; and that those relics, that first, original source, should be considered as too imperfect, too corrupted and impure, too “ Scanty” to be, or worthy to be, understood*.

IN what manner therefore the late learned and justly revered bishop of London, could have proved that assertion, it is not in my power to guess.

THE best reply that can be made to the following observations of his lordship is, the quotation from Dr. Blayney, p. 8 and 9, of this book.

—“ IF it be objected, that a concession, so large as this is, tends to invalidate the authority of Scripture; that it gives up in effect the certainty and authenticity of the doctrines contained in it, and exposes our religion naked and defenceless to the assaults of it’s enemies :

* If the Old Testament really were the scanty relics of an original, and those relics corrupted and full of error, they surely would be unworthy the exertion of understanding them.

enemies: this, I think, is a vain and groundless apprehension. Casual errors may blemish parts, but do not destroy, or much alter, the whole. If the *Iliad* or the *Æneid* had come down to us with more errors in all the copies, than are to be found in the worst manuscript now extant of either; without doubt many particular passages would have lost much of their beauty; in many the sense would have been greatly injured; in some rendered wholly unintelligible: but the plan of the Poem in the whole and in it's parts, the Fable, the Mythology, the Machinery, the Characters, the great consituent parts, would still have been visible and apparent, without having suffered any essential diminution of their greatness. Superficial damages and partial defects may greatly diminish the beauty of the edifice, without injuring it's strength, and bringing on utter ruin and destruction*."

I must beg leave to assure the world, that I am extremely unwilling to censure or disapprove any thing that sprung from the heart of so pious and learned a man, as the bishop just alluded to; but as it is not uncommon that the most zealous patron of Religion, may, through that very zeal, imperceptibly fall into such errors as may materially injure the very cause he is defending: and as the assertions of such a man carry more weight along with them, more easily influence the mind, and gain more general approbation than the productions of less renowned characters; I think it becomes the duty of any man, who is actuated by a similar zeal for the cause of Christianity, to point out such incorrectness as he can, by his own talents and impartiality, convince the world to be real and important. At such a conduct, surely, the world cannot be offended: especially if he at the same time keep constantly in view, the example he disapproves, moderate his own zeal, and keep his passions within the bounds of reason, justice, and truth. The motives by which such a man is actuated cannot, I should think, merit reproof.

I conceal

* Preliminary Dissertation, p. 52, 8vo. edit.

I conceal not my own motives from the world; nor need I explain them more fully: for, were they ever so overshadowed by either design or accident, the eye of the learned and wise would soon look through that mask, or through that incidental cloud, plainly see the real portrait of the mind, penetrate the heart and read the motive there.

I HAVE never yet had an opportunity of comparing with the original, Dr. Lowth's translation of Isaiah, nor to read it with that attention, I am well persuaded it deserves.—However, it seems he has made it a general rule to render the letters יהוה always "Jehovah," which may, upon the following considerations, be thought liable to objection.

FIRST, יהוה is not one distinct word, but three words united. Each of these words is expressive of a distinct tense, namely, the past, the present, and the future. These three tenses being comprised in these letters, the eternity of God is represented to the mind in one view, and in the most striking light. The following Analysis will, I think, clearly elucidate the above exposition. The four letters as they are before us, thus, יהוה become, by the arbitrary power of the third letter, the ה the third person singular of the future tense, יהיה Yihejeh, SHALL or WILL BE. The three last letters are הוה Hoveh, IS.—The fourth, first, and second letter make היה Hajah, WAS.

THIS I take to be the reason why the Jews never pronounce these letters in the manner they are written, and not merely through veneration, as some have supposed, for they do pronounce עליון Highest; אל God; ארני Lord; שדי Almighty, and many other appellations that are expressive of the Deity.

SECONDLY, when it is so often repeated as it occurs in the poetical writings, it soon becomes so very familiar that the sound

borders upon monotony, without in reality raising the dignity of the subject, which it seems, was the intention of Dr. Lowth, and of all that followed his example. Many instances may be produced to prove the truth of this remark. In the—"Translation of Isaiah," in the xix. chapter, we meet with the word "Jehovah," twelve times in seven verses, from the 16th to the 22d verse. In chap. xxxviii. from the 14th to the 22d verse, being 21 lines, we have it eleven times.

WHAT renders the impropriety still more obvious is, that these four letters יהוה which in the original are ever INSEPARABLE from each other, should, when rendered "Jehovah," which is the true pronunciation of them,* be DIVIDED in the translation. We find "JE"—ending one line and "HOVAH" beginning the next. Sometimes "JEHO" is the end of one and "VAH" begins another line——When THE WORD is uttered, and the original character represents itself to the mind, a division becomes degenerating.

THERE are however some few passages in which יהוה is more emphatical than it is in others; and there, I think, it might with great propriety be rendered Jehovah. For instance, when Pharaoh says to Moses, Exod. v. 2. "Who is Jehovah."—"I know not Jehovah," &c. Also Moses in his Song says, Exod. xv. 3. "The Lord is a †Warrior—Jehovah is his name." And when God himself makes use of this term, as——Numb. xi. 23. הֲיִדּוּהָ יְהוָה חֲדָשׁ Can the power of JEHOVAH be shortened? i. e. limited, confined.—But I apprehend this is rather digressing from the subject.

—WHAT has most prevented the world from exerting themselves in the study of the Sacred Hebrew writings is, the general ill-founded opinion, that many corruptions deform the present text.

I WISH

* Provided the J, be pronounced like Y. † In our Bible "A Man of War."

I WISH I could persuade myself to believe that the learned Dr. Kennicott had less in view studiously to expose the supposed errors and corruptions, and the ideal imperfections of the Holy Scriptures, the immediate gift of God, than to discover and place in view the superior greatness of their merit, the goodness of the Almighty, and that source of virtue and happiness which they, when properly understood, are found to contain.

THAT I have sufficient reason to disapprove of his method of examining the Holy Scriptures, and to disprove his assertions of the Hebrew text being corrupted, I hope by the following observations fully to convince the reader.

BUT here I must beg to be understood, that when I think myself under the necessity of exposing to the world the errors and inaccuracy of so indefatigable a man, and endeavour to correct or remove his prejudices, I mean not thereby to prove my own abilities superior to his; for I am too conscious that the attempt would be as vain as it would be presumptuous. Nor do I intend any obloquy against him, or against any man, whose opinion I may differ from in the course of these pages: but, if by not exposing the errors of others, the truth of my own assertions may be doubted;—if by exposing those errors, my own positions will prove themselves to be just; I cannot be reasonably accused of illiberal censure.

SHOULD I be so successful as to eradicate from the mind of the learned, the established prejudicial notion that the Hebrew text is corrupted, I need not apprehend any accusation, but expect their grateful approbation. It is therefore not against the man, but against the Author and against the notions he inculcates that I am directing my pen.

NEVER.

NEVER was time and vast sums of money so unprofitably bestowed as that of the just mentioned collator, and of his liberal supporters. Thousands of pounds have been employed in the purchase of a multitude of decayed Bibles that must have been cast out of the Jews' synagogues! The more imperfect they were found to be, the more invaluable, it seems, was the acquisition of them considered by the learned Doctor.

IN the "Conclusion" to his first "DISSERTATION ON THE PRINTED HEBREW TEXT OF THE OLD TESTAMENT" p. 519. he informs the reader, that there is "A very curious printed copy of a third part of the Hebrew bible, which was given to the valuable library of Eton College by Dr. Pellet, who was a great master of Hebrew learning, and according to whose account there is preserved in this TRULY VALUABLE BOOK, THE ONLY COPY of the first printed edition of the Hebrew bible, or at least of a third part of it."—"That it is AN ONLY COPY" continues Dr. K. "is presumable; because no one publisher of the editions of the Hebrew bible has (so far as I can discover,) taken any notice of it; These publishers agreeing that the first edition was printed in 1488, by THE JEWS OF SONCINUM: an edition which perhaps was never seen by any one of them. That this Naples edition of 1487, has been burnt by the Jews, (though this Eton copy had the singular good fortune to escape,) is highly probable from the nature of it. For first, this edition is not strictly masoretical; there being several readings in the text, which the Masorah had ORDERED TO RETIRE into the margin: AND INDEED IT HAS NO KERI AT ALL." "Secondly, there are some considerable mistakes in it. In p. 35. the 15th verse is omitted, (from Psalms xxxviii. 7. to lxi. 5. is WRIT,) as is verse 12 in Prov. xiv. So are in chap. xv. the 26, and 27th verses. Verse the 28th begins פ' צד'ק printed לב צד'ק in other copies. In Ruth ii; 5, 6, twelve words are omitted, and ten in Eccles. v; 17, 18. In Daniel one whole page is unpointed. Several parts of it's commentaries are erased in different places, for ten lines together,

ther, and words are artfully WRIT IN to supply the vacancies."—
 "That this edition is of the antiquity pretended," adds the Doctor,
 "I presume for the following reasons. First, it is printed on
 vellum, as the first printed books were. Secondly, it has varia-
 tions in the text which are not found in any later edition."—
 "The two former superstitious variations obtain also in a very old
 copy of PART OF the Hebrew bible, printed on vellum in 120.
 belonging to the Rev. and learned Mr. Swinton. And lastly, in
 Psalms xvi. 10. it is קדש thy Holy one.—This edition is two small
 folio volumes; and is catalogued A a 5; 19, 20."

SUCH is the description, in the writer's own words, of this "VERY
 CURIOUS EDITION"—of this "TRULY VALUABLE BOOK." That not
 one of his copies were in any degree fit to shew us the true original
 text any more than that just described appears to be a fact: and I
 believe the opinion of the learned will not differ much from my own,
 when they have perused that part of the following pages where I
 intend to treat upon the Hebrew manuscripts.

As it is my intention not to swell my book with any insertions
 that are foreign to the subject I am treating upon, I will leave
 unnoticed a great variety of inconsistent remarks and inferences
 produced in the above cited dissertations, and only add the
 following.

"SECOND Dissert. p. 351. "PHILO, of Alexandria, being born
 about 30 years before Christ, probably wrote about the year of
 Christ 40. Some will not allow this famous Jew to have been at
 all acquainted with the Hebrew language; but Hody is of opinion,
 that he certainly understood Hebrew, though not very skilfully.
 The many quotations therefore, which this early writer made
 from the Old Testament, will assist us in detecting some corrup-
 tions," &c.

Now,

Now, that Dr. Kennicott's intentions were good in collecting various copies of the Sacred Writings, I am not unwilling to believe: but what they were, and what advantages we have derived from his long and tedious researches, though it may be very clear to the learned, I do not scruple to confess it, is beyond my comprehension.

THAT he was a learned man it would be improper to deny; but that he was not possest of any critical skill in Hebrew literature, and consequently unfit for so laborious and important an undertaking, is, I am sorry to assert it, but too obvious from many remarks in his two Dissertations on the state of the Hebrew text, &c.

ON the second page of his introduction to the first Dissertation, he asserts that "The Sacred Books have not been handed down to us without mistakes and errors of transcribers, and that the contrary cannot have taken place without supposing a constant miracle wrought in favor of every transcriber, and the divine assistance communicated in the formation of every letter."

PAGE the 21st of the same Dissertation, he asserts that in Amos, Chap. vi. 5, the word דָּוִד (David) having a "Circle" over it, is—"To mark it for a faulty word"—and that in Amos, Chap. ix. 11, the same word has the same circle over it, "To intimate an error," &c.

PAGE 247—"There have been made, in the copies of the Sacred books of the Old Testament, VERY MANY and VERY MATERIAL mistakes."

PAGE —"The Hebrew MSS. have not been transcribed without their share of errors."

SECOND Dissert. p. 271, he asserts, that the Masorah PROVES the Hebrew text to have been corrupted.

PAGE 272—"If the Mahommedan Masorah has proved ineffectual, the same may have been the case with the Masorah of the Rabbins."

PAGE 273—that the Masorah is a confession of error in the text.

PAGE 275—"These and many other instances have extorted from the warmest friends of the Masorah the confession of it's being very imperfect, contradictory, interpolated, mutilated, &c."

—WHAT! the MASORAH IS INTERPOLATED—MUTILATED!—This indeed is to me unintelligible*.

THAT many other learned men have stated similar assertions I am not ignorant of: but if these before us are confuted, I need not, I believe, make any remarks upon those of other writers.—I am aware of the greatness of my undertaking: but I am also aware of the superior greatness of the object I have in view, the promotion of a more general proper understanding of the Sacred volume, the source of our Sacred Religion, the basis of Christianity, the type of Christ. Why should we suffer the Jew alone to "HEAR MOSES AND THE PROPHETS."—Let us, by understanding them, strengthen the faith of the Christian.

I WILL

* Dr. Rutherford, formerly of St. John's College, in this University, wrote two letters to Dr. Kennicott, to prove that he had not been very accurate and judicious in his remarks and assertions. I would recommend these two letters to the perusal of those who have not had an opportunity of reading them. They are bound together with "The State of the Collation of the Hebrew manuscripts of the Old Testament, at the end of the third year, 1762. By B. Kennicott, &c."

I WILL now endeavour to convince the learned world that I have no slight reasons for asserting, that—The Sacred Writings of the Old Testament have not suffered either any corruption or alteration whatever since the time of Ezra, the writer of the Law of Moses and the other Holy Writings, the founder and priest of the second Temple, and the first father and chief ruler of the GREAT ASSEMBLY of the Jews, the אנשי כנסת הגדולה.



AN
HISTORICAL ACCOUNT
OF THE
HEBREW LANGUAGE,
AND OF THE MANNER IN WHICH IT HAS BEEN
PRESERVED EVER SINCE THE TIME OF EZRA.

ABOUT four hundred years before Christ, Ezra collected the Sacred Writings of Moses and of the Prophets, and arranged them in a proper form. He and an assembly of very learned men, called אנשי כנסת הגדולה The great Assembly or Synagogue, unanimously laid down and established unalterable rules for the preservation of the primitive purity and only true reading of these Sacred Writings.

EVERY Manuscript that is written agreeably to, and without any deviation from these rules, has been ever since and is now called ספר העזרא על פי בית דין גדול the book or roll* according to Ezra and sanctioned by the great Council of the Law.—No other is considered perfect.

THIS

* Maim. Helchoth Sepher Torah.

THIS great and learned Assembly consisted of one hundred and twenty heads, and they all had disciples, and many of them sons and other relations, that were taught in the rules and laws which they had established. Ezra was the first and greatest of the whole Assembly. This Assembly or Council existed for eight successive generations. Not that they all lived and died together, as some erroneously understood it, and consequently almost denied the fact of there ever being such men, and treated it as some ridiculous story: nor did their number of learned men always consist of one hundred and twenty, during these eight generations; but their greatest number at any period was one hundred and twenty. The first were Ezra, Hagai, Zechariah, Malachi, Zerubabel, Mordechai, Jesus the son of Jehotzadok, Sariah, Rangaliah, and Masepar his son: Rachum Banganah, and Nehemiah the son of Hachliah. These twelve were the first who, immediately after they were come from Babylon, instituted that great council of Sacred knowledge. Others are by some learned writers added to this first number of institutors of the Sacred standard of the Holy Writings. In Liber Cabalæ [הראב"ר] R. ABRAHAMI FILII DIOR,* are added Zerubabel the son Shalthiel, who was the son of Jechoniah king of Judah, and Nehemiah Sariah. R. M. Maimonides, adds Chananiah, Mishael, and Azariah. But R. Don Abarbenel, doubts whether these latter were among them immediately after their coming from Babylon.

THE first twelve are however generally allowed to have been the first institutors. Their number was afterwards increased by Simon "The Just," (whose other name was Edo) the son of Jehoshuang, who was the son of Jehotzadak the high priest. This was in the one thousandth year from the Israelites' going out of Egypt, and in the year three thousand four hundred and fifty of the Creation, above three hundred years before Christ, according

* This Author lived in the time of A. ben Ezra, about 4900 of the world, about the beginning of the twelfth century.

according to the mentioned Kabbalah, of R. Abraham ben Dior. About this time died Ezra, Haggai, Zechariah, and Malachi; and the spirit of prophecy was no longer among Israel.

ABOUT this time, the Jews in Jerusalem were applied to by those Jews that had settled themselves among the Samaritans, because they were not suffered to dwell in Jerusalem, among those Jews who strictly adhered to the law of Moses; these Samaritan Jews having offended that law, by inter-marrying with such nations as that law had forbidden. Their application to the Jews in Jerusalem was, to join them in building the Temple unto the Lord God of Israel*. But, being by the fathers of the great Assembly considered not only as apostates, but as revolters against God, and his laws, they were on that account rejected. Upon which this "KIND RELIGIOUS PEOPLE"† prevented the Israelites from continuing to build the Temple which they had begun, and greatly molested them‡, and induced Artaxerxes to forbid them the continuance of the building of the Temple, which remained in that state till the second year of Darius, king of Persia. Ezra iv. 24.

THE

* Ezra iv.

† "From Mr. Whiston's argument. — You argue" — "If from the worthy disposition of the Samaritans," — [The Samaritan Jews] "and from their profound veneration for the law of Moses, they should be thought less likely to make the wilful corruption," [Of changing the word עֵבֶל Ehal, for that of גֵּרִים Gerisim,] "Which we are here considering, it may be observed that—should this wilful corruption be charged upon the Jews, it will not be the first charge against them of this particular nature."—Dr. RUTHERFORTH'S FIRST LETTER TO Dr. KENNICOTT, p. 6.—And in the same letter Dr. Rutherford remarks.—"This Samaritan copy of the Pentateuch differs in SEVERAL PLACES from the Hebrew copy of the Pentateuch." And p. 6. Ib.—"And in this Chapter." (The 1st. Dissert. 2d. p. 27.) "You undertake to prove that, that wilful corruption is to be charged on the Jews, and not," (as you yourself confess in your 2d. Dissert. 2. 21.) "as Bootius, and Buxtorf the younger, Carpzovius and Leusden, Hottinger and Lightfoot, Patrick and Calmet, Usher and Du Pin, Prideaux and Walton, Simon and Houbigant have charged it, on the Samaritans."

‡ Ezra iv. 4, 5, &c.

THE Samaritans being at last disappointed in their revenge, many years afterwards, built themselves a temple, upon the mount of Gerisim, in imitation of that of Jerusalem*. "If any among the Jews were found guilty of violating the law of Moses, and were called to an account for it, they fled to the Samaritans, and there found reception†. They then, to represent their mount Gerisim, as more venerable than mount Ebal, produced in their copy of the Pentateuch, (they have no other sacred writings than the five books of Moses) the word Gerisim, where in the Hebrew Pentateuch it is Ebal.

EZRA now being dead, Simon the Just, the chief ruler of the assembly, and Antigonus of Socho and his wise and learned Contemporaries, followed. Antigonus insisted that there is a future state in which man may expect either punishment or reward; which some of the Jews not believing, they went to GERISIM, where they were made Heads or Rulers of the people; and as one of these Heads was called Zaduk, they were called זָדוּקִים Zadukim, afterward "Sadduces." After Antigonus follow Josè ben Joèzer, and Josè ben Jochanan and their Contemporaries and disciples.

THEN follow Jehudah ben Tabai, and Nathan of Arbela and their learned Contemporaries. Jehoshuang ben Perachiah, and Simon the son of Shatach follow them. Then come Shemajah and Abtaljah. After whom follow Hillel and Shamai. Hillel had confined himself to a close study of the Sacred Writings for thirty successive years. He lived to the age of a hundred and twenty years. He was a descendant of king David. He had eighty Disciples under him; the first, and most learned among them, was Jonathan the son of Uziel, that well known paraphrast, and the last was Rabbi Jochanan ben Zaccai. Rabbi Gamaliel was his grand-son,

* Prideaux, Vol. I. p. 413. 8vo. ed. † Ib.

son, who was the president of the Sanhedrin in our Saviour's time, and had been the Preceptor of St. Paul.

R. YOCHANAN ben Zaccai follows next. This was about 3830 of the Creation, according to the chronology of the mentioned ben Dior, the sixty-ninth year of our Saviour. At this time, the second temple which had been built during Ezra's life, about 3840 of the Creation, was destroyed.

THEN follow R. Gamaliel, the son of R. Simon ben Gamaliel, and R. Eliezer ben Hurcanos, R. Jehoshuang, son of Chananejah, the High Priest, and father of the Sanhedrin. Then R. Yosé the Priest, and Simon the son of Nethanel, R. Elazar, son of Aroch, and Yochanan ben Nurjah, and Yochanan ben Beroka, and Shemuel the younger, and Eliezer ben Chisma, and Eliezer the son of Azarjah, who was the tenth Priest from Ezra, and R. Chalaphta and R. Yosè the son of Kessma. — All these learned men were in one generation, and after the destruction of the second Temple.

THE Reader will here consider, that though the temple was now destroyed, yet the Jews had still their regular schools of divinity, and exercised the law of Moses as far as they could then perform it's precepts. — Till this time, therefore, there is not the least shadow of reason to suppose that the sacred books, which Ezra and the great Assembly had arranged, can have been corrupted even in the smallest degree. But I presume the learned reader will not think it necessary that I should mention all the succeeding learned men approaching to our present time, for from those already stated, I hope it will be generally confessed, that the Alcoran of Mahomet cannot as to it's preservation, nor in any other view, be compared, though * Dr. Kennicott compares it, with the sacred word of God that hath had such a regular succession of pious and learned men, who
would

* Diss. 2d. p. 272.

would have considered it the greatest crime they could have been guilty of to alter even a single letter. This also I hope satisfactorily to prove.

BESIDES those already named, there is in the same Liber Cabalæ, R. Abrahami filii Dior, a regular description, as well historical as chronological, of a great number of very pious and learned fathers of Hebrew institutions for sacred learning. The author of that book concludes it's first part by observing, that, besides the chain of holy men, whose names and pedigree he had described, and whose generations he states to be six and thirty, from the time of Ezra till the death Rabbi Yoseph the Levite*, he had omitted many thousands of wise and learned men; for, that he had mentioned none but the fathers and heads of all the others.

A WELL known chronological book, called צמח דוד Tsemach David, enumerates and describes all the learned heads of Jewish assemblies and rulers of Synagogues even so late as 5452 of the Creation, that is, to the year 1692 of our Christian æra.

Now all these men were, at various times, set over the people as their rulers with respect to the fulfilling of the precepts set forth in the law of Moses, which they, ever since Ezra, preserved in it's purity: and whenever any roll of this law, that is, of the Pentateuch, was to be added to the number which they already had, no one was authorized to write it but by strictly adhering to the rules established by Ezra, and sanctioned by the בית דין הגדול great Assembly for the law and learning.

* Who died 4901 (according to their chron.) of the Creation, only 655 years ago.



A

COPIOUS DESCRIPTION

OF SUCH

HEBREW MANUSCRIPTS,

AS ARE WRITTEN ACCORDING TO THE RULES OF EZRA.

I WILL now give my readers a fair translation from the writings of Maimonides, containing some of the rules I have alluded to above.

* “ A ספר תורה Book of the law, † that wants even but one letter is corrupt.” Now whatever is considered as פסול corrupt, must never be used, but is either burnt or otherwise destroyed.”

“ If any one letter is written with any thing but ink it is corrupt, any letter written with gold — corrupt.”

“ No roll is considered כשר perfect, but what is written upon parchment.”

“ No

* Maim. folio 84, &c. יד החזקה He was born in 4890, of the World, 1129, of the Christian æra.

† I will call this Sepher Torah by the name of Roll.

E

"No roll must be written upon the parchment which is made of the hide of an animal that is unclean," i. e. that may not be eaten by the Jews according to the law of Moses.

"THE parchment for the roll must have been prepared purposely for it's sole use: and if it hath been prepared for any other use, it is *corrupted."

"No one but an Israelite may prepare such parchment."

"No word is to be written without a line impressed upon the parchment."

"Not any word may be written by heart."

"Not one letter is to be written without it's being first pronounced by the writer."

"A ROLL that is written by an Apostate must be burnt."

"NEITHER a woman, nor a servant, may write the roll."

"THE writer must not speak to any one while he is writing."

"BEFORE he writes the name of God, he must wash his pen."

"THE sheet of parchment must never be turned downwards, but, when the writer leaves off, and the letters are dry, he must cover the writing."

"No letter may be joined to another letter; and if the blank parchment cannot be plainly seen ALL AROUND EVERY LETTER, the roll is corrupt."

"THE

* I shall continue to make use of the word CORRUPTED for פסול.

"THE letters that in some degree resemble one another must be plainly distinguishable."

"IF a word be written without a Vau when it should have been written with a Vau, though that word have the same sound, and the same meaning, without that letter as it would have with it, the roll becomes thereby corrupted."

THEN follows a regular list of ALL such words as must be written with such, or such a letter, though each might have the same sound and meaning without, as well as with that letter. — And a list of ALL such words as must be written without such or such a letter, though each word might have the same sound and meaning with as well as without that letter. — After which follows a description of the length, and breadth of each sheet, and the space that is to be left between each letter, and word, and section.

—"IF there is not space sufficient to finish a word at the latter part of a line, that word must not be begun in that line, but the insufficient space must be left blank, and that word must begin the next line."

"GREAT care must be taken with those letters that are to be written larger than the others, that they may be properly distinguished from the other, smaller letters."

"NOT fewer than forty eight lines are to be written on every sheet, and never more than sixty lines."

"IF a word is misspelt, though it agrees with the קרי Keri, the roll is corrupted, may not be used, and is not considered any more sacred or correct than a common, printed book that children learn their task from."

“AN unexamined roll may not be used.”

“THE five books of Moses must be written in one distinct roll.” Fo. 96.

THEN follow a great many other rules and nice distinctions.

MAIMONIDES then continues — “I will here write down all the sections of the Pentateuch, AS THEY OUGHT TO BE WRITTEN, that this may be an unerring guide to all the rolls that may hereafter be written. That which we always can depend upon is, THAT WELL-KNOWN BOOK WHICH IS NOW PRESERVED BY THE JEWS IN EGYPT, AND WHICH CONTAINS ALL THE TWENTY-FOUR BOOKS. THIS BOOK WAS BROUGHT FROM JERUSALEM MANY YEARS AGO, FOR THE SOLE PURPOSE OF EXAMINING THEREBY EVERY ROLL AND BOOK OF THE HOLY WRITINGS. Every writer has made that book his guide.—Ben Asher has taken many years to examine and to investigate it critically: And,” continues Maimonides, “I have been guided by it, with respect to every particular of the roll which I have written myself.” Fo. 96.

THEN follows a description of every section of the five books of Moses respecting the space that is to be left between each: and the two or three first words of the beginning of every one, are there specified.

THEN Maimonides continues.—“Throughout the whole roll, the proper space must be left between every letter, and between every word. One letter or word must neither be too far from, nor join another.—If, even to a child that is not used to see the writing of a roll, two words appear like one word, or one word appears as if it were two or more words, the roll is corrupted: may neither be depended upon, nor used for sacred purposes.

THEN

THEN follows a plain and circumstantial description of the length, the breadth, the quality, and even the joining of the sheets of parchment, beautifully accurate, but too copious to be translated in a mere abstract. Maimonides then gives a full description of his own roll, which he has written himself.

AFTER which follow twenty chief rules, recapitulating, in a measure, those that have been described before. He produces them in the following manner.—“There are twenty observances respecting the book of the Law; and if any one of them is neglected, that roll, or book of the law, is corrupted, and held in no higher estimation than an Hebrew book, out of which children are taught the language.”

I. “IT must not be written upon such parchment as is made of the skin of an unclean animal,” that is, such an animal as is, in the law of Moses, prohibited to be eaten by the Israelites.

II. “IT must be written upon the hide of a clean animal,” that is, that may be eaten according to the law of Moses, “But that animal must not, when it died, have been with young.”

III. “IF the parchment has not been prepared for the sole purpose of being converted into a sacred roll, it may not be used for that purpose.”

IV. “IF part of the writing is written upon the innerside of an undivided skin of parchment, called גל and another part of the writing is written upon the out-side of the upper part of a divided parchment, called קלף the whole roll is corrupt.”

V. “IF some part of it is written upon undivided parchment called גל and some upon that parchment which was the out-side of a divided hide, called קלף it may not be used.”

VI. “IT

VI. "It must not be written upon that part of the parchment which is called דוכסוסטוס Ducsustus,"—that is, that part of the hide which adheres to the body of the animal, and which, when the hide is parted, or split asunder, as it were, is called Ducsustus: the other part, namely, that on which the coat or hair of the animal grows, is called קלף Claph. When the hide is not so parted or split, it is called גֵּוִיל Gevil; a common name for parchment.

VII. "It must not be written without lines."

VIII. "It must be written with a particular sort of ink:" which ink is there described.

IX. "It must be written in no other language but the Sacred."

X. "No apostate, servant, or woman are authorized to write the Sacred roll."

XI. "If the writer has written the אֶזְכְּרָתָהּ the name Jehovah without the requisite attention, it becomes profane."

XII. "Any one word being left out renders the roll corrupt."

XIII. "Any one word superfluous, makes it corrupt."

XIV. "If any one word is joining another word, it becomes profane*."

XV. "If part of a letter is obliterated either so as not to be plainly seen, or as to resemble any other letter, the roll may not be used."

XVI. "ANY

* I promiscuously render the word פְּסוּל, corrupt, profane, &c.

XVI. "ANY one word appearing to be two or more words, or any two or more words appearing to be one word, renders the roll corrupt."

XVII. "THE form of writing the sections not being observed in any one section, makes the roll unfit for Sacred use."

XVIII. "IF any part of the Song," of Moses and Israel, Exod. 15, and of Moses, Deut. 32. "be written in the same form as the other writing." — or —

XIX. "IF any part of the other writing is written in the form of any of these Songs, the roll is profane.

XX. "IF the sheets were stiched together with unclean strings, the roll is corrupt."

THESE twenty, besides many other rules, are invariable.

"No man that has a Sacred roll in his possession," continues Maimonides, "may," without trespassing the law, "sell it on any account, except for the purpose of purchasing books for the study of the Sacred Writings, or, for the purpose of marrying: provided he hath nothing else to dispose of for any one of these purposes."

"ANY sacred roll that" through time or accident, "has been spoiled, must be put in some vessel and buried in the ground."

MANY observances, restrictions, and necessary qualifications, are required, to be able to be a Scribe or Writer of a sacred roll.

THESE are the chief rules for the correctness and preservation of the sacred roll.

THESE

THESE rules were laid down by Ezra, who "was a ready scribe in the law of Moses*," and by the learned men that came up with him from Babylon.

THESE rules have been unanimously sanctioned by the hundred and twenty heads of the great Assembly at Jerusalem, by all their predecessors, by all their disciples, by all their successors; and are even to this day strictly followed by all who either write or examine the sacred roll.

Now these pious men of the great Assembly or Synagogue, established, besides these regulations for the preservation of the law of Moses, the whole form of prayers that have been ever since and now are used in all the synagogues. In those prayers there are a great variety of passages extracted, not only from the pentateuch, but from almost every one of the four and twenty sacred books: and in some of them are whole chapters, each applicable to the time in which these prayers are to be offered.

I HAVE carefully examined the greater part of them, and they all agree, in every word and letter, with the roll I have above described, and with the correct copies of the other nineteen sacred books. Now, these prayers were composed two thousand and three hundred years ago, no man, however eminent in learning, is authorized to make any alteration in any one of them.

THE Talmud also abounds with passages taken from the four and twenty books, of which it is represented as an explanation. Now all these passages agree with the correct copies I have mentioned. The truth of this and of the foregoing assertions the Jews themselves cannot deny, were they even inclined to keep from us the true and sacred original.

CAN

* Ezra vii. 6.

CAN we now doubt the integrity of that text? and can we doubt whether that text is the true original? Can we now say that the sources of error that naturally affect all other books of antiquity, must as naturally have affected the sacred?

BEFORE I treat upon the Hebrew Points, and upon the Keri and Ketib; before I explain what is meant by מסרה Masorah,—a something unhappily mistaken by all, because not understood by any one that wrote against the “Masorites;” before I endeavour to confute what has been observed respecting the similitude of some of the Hebrew letters; I beg the reader’s indulgence while I am stating, to myself as it were, a few interrogatories.

—DID Moses, or did he not, receive the Pentateuch from God?

IF he did, is it probable that he should not have been able to read it with a true pronounciation, and properly understand it’s contents?

IF he did not, if it were a composition of his own, is it likely that he should not have fixed a proper pronounciation and meaning to each word and sentence of the whole?

IS it at all probable that he should have taught his people any other than the proper reading and true meaning of every word and sentence?

DID Moses take the pains to teach and explain to them that sacred book; or,—Did he only deliver it to the Israelites unexplained?

IF the former, must not they all, in that long course of time, and from the lips of the first teacher of it, have become very perfect in it, at least the greater number of them: such as the

F

“Rulers

"Rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens," Exod. 18, 25. and the Elders, and their leader Joshua, and the whole tribe of the Levites, who must have been deeply learned, as without a profound knowledge of it, they could not have performed the numerous duties of their sacred office.

If the latter, if Moses left his law with the people without instructing them in it, but left them to explain it agreeable to future times and circumstances, how can we understand—

Exod. xviii, 13.—"And it came to pass on the morrow that Moses sat to *JUDGE the people: and the people stood by Moses from the morning unto the evening.

14. "And when Moses's father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15. "AND Moses said unto his father in law, Because the people come unto me to †enquire of God.

16. When they have a matter they come unto me, and I judge between one another, AND I DO MAKE THEM KNOW THE STATUTES OF GOD AND HIS LAWS.

17. "And Moses his father in law said unto him, The thing that thou doest is not good.

18. "THOU wilt surely wear away, both thou and this people that is with thee: thou art not able to perform it thyself alone.

19 HEARKEN

* I will literally transcribe from our present Bible. † "to enquire," this is a very improper rendering.

19. "HEARKEN now unto my voice; I will give thee counsel, and God shall be with thee: Be thou for the people to GOD-ward that thou mayest bring the causes unto God.

20. "AND THOU SHALT TEACH THEM *ORDINANCES AND LAWS, AND SHALT SHEW THEM THE WAY WHEREIN THEY MUST WALK, AND THE WORK THAT THEY MUST DO.

24. "So Moses hearkened to the voice of his father in law, and did all that he had said," &c.

Now, how can we understand these verses, I ask, if we suppose that Moses had not explained the law to the people†?

FURTHER, were not almost all the precepts, contained in the books of Moses, commanded to be performed AFTER the Israelites should be settled in their land,—AFTER the death of Moses?

CAN the Book which Moses wrote, Deut. xxxi. 9, 22, and 24, have been any other than the law of Moses?—That Book which the Levites took and put in the ark of the Lord. Deut. xxxi. 26.

CAN it be supposed that they had any other law during their first Temple than that which Moses had taught them during his life, and delivered unto them just before his death, in the presence, and by the command of God?—any other law I ask, than that which God himself sanctions to be the law of Moses.—"The law which Moses my servant commanded thee"—"turn not from it to the

* This is an unpardonable omission of the translators: they have left out the definite article **הַחֻקִּים** THE "Ordinances" **הַתּוֹרָה** HE LAWS &c. The reader must here observe the difference to be very great.

† See also Deut. x. 12 and 13. and Ib xxix, from 9 to 17. and Ib. 29th verse. and Chap. xxxi, 5, 11, 12, and 13, and particularly v. 22d. and xxxii, 44, 45, 46 and 47th.

the right hand or to the left,"—"This Book of the law shall not depart from thy mouth," said God to Joshua, when Moses was departed*.

WERE not their kings subject to, and governed by that law, and was not every regulation in their Temple conformable to only that law?

CAN they by any other but that law have kept their sabbaths, their holy days and local sacrifices, and their various offerings? The rites of which are described in no other book but the law of Moses.

WERE there not during their captivity many pious learned men, excellently skilled in the knowledge of that law?—and, lastly,

DID not many of these learned men come up from Babylon to Jerusalem with Ezra, who—"Was a ready scribe in the law of Moses, which the Lord God of Israel had given†."—

THAT ever since Ezra, and since the destruction of the second Temple, there have been a regular succession of learned men skilled in the law of Moses, I need not here bring to the reader's recollection. However, as the book of A. ben Dior, from which I have transcribed the names of those men, may probably not be so universally known as is the name of MAIMONIDES, I will make a short translation from his preface to the ד' החזקה

"JOSHUA, the successor of Moses, explained the law of Moses in the same manner as Moses himself had done, by oral instruction, as long as he lived. A great number of elders were particularly instructed by Joshua. Eliazar the son of Aaron, and Phineas his son, were among them; after them followed Eli, the

* Joshua i. 7 and 8.

† Ezra vii. 6.

the priest. Eli and his associates were the instructors of Samuel, and Samuel and his associates taught David. Then followed Elijah, and after him Elisha:" in whose time lived Jonah the prophet. "After Elisha, followed Yehojada the priest; then Zachariah, then Hosea, then Amos, then Isaiah. After Isaiah followed Micah, then Joel, then Nahum, then Habakkuk, and then Zaphaniah. After him followed Jeremiah, and then, Baruch the son of Neriah." Every one of these learned men had a great number of disciples, and many learned men lived in their times: but as they were the heads of the others, because they were the most eminent, both in Sacred learning and in descent, these only are mentioned. "After Baruch followed Ezra and his learned Synagogue of eminent characters for Sacred knowledge. Among these were Hagai, Zachariah and Malachi; Daniel, Hananiah, Mishael and Azariah."

THEN follow all those men whose names I have mentioned before. Maimonides then introduces to the reader the time of Rab Yehudah, who is surnamed, Rabenu Hakadosh. According to the mentioned chronology, he lived about the three thousand nine hundredth year of the world, which was about the middle of the second century.

THIS Rab Yehudah, "Who from the reputed sanctity of his life was called, Hakadosh, that is, the Holy, was then Rector of the school which they had at Tiberias, in Galilee, and president of the Sanhedrin that there sat, undertook the work," of preserving the traditions, "and compiled it in six books, each consisting of several tracts, which all together make up the number of sixty three; in which, under their proper heads, he methodically digested all that hitherto had been delivered to them of their law and their religion, by the tradition of their ancestors. And this is the book called the Mishnah." — "As soon as it was published, it became the subject of the studies of all their learned men."

men, and the chiefest of them, both in u dea and Babylonia, employed themselves to make comments upon it, and these with the Mishnah, make up both their Talmuds, that is, the Jerusalem Talmud, and the Babylonish Talmud. These comments they call the Gemara, i. e. the Complement, because by them the Mishnah is fully explained," &c.

—“THE Mishnah is the text, and the Gemara the comment; and both together is what they call the Talmud*.”

—“THIS Rab Jehudah,” resumes Maimonides, “with the learned men of his time, composed,” or rather, compiled, “the Mishneh†.”

“THIS good man and his associates employed all their time to instruct the people in the law of Moses, and to keep them in the ways of God.” Maimonides then mentions the names of several of the learned men who lived at that time, and adds, “These were the most eminent of the wise men who lived under the instruction of Rabenu Hakadosh, and besides these there were thousands of other wise and learned men of the same association.”

THEN he produces many other men eminent in Sacred learning, till he comes to Rabi Yochanan, who with his associates, composed the Jerusalem Talmud, about four thousand two hundred and thirty years of the world, that is, about the latter end of the fifth century; and nearly thirty years before the Babylonish Talmud was finished. From this time as far as the time of Joshuah, Maimonides

* Prideaux, part the 1st. p. 372, 8vo. edition.

† The word Mishneh is derived of שנה to repeat or double. It is a compilation of the various traditional explanations of every part of the law of Moses, which had been taught the people by Moses himself, by Joshuah, and by all that succeeded him, down to this Rab Jehudah Hakadosh, the son of Simon ben Gamaliel. — This explanation of the precepts, and of every passage in the law of Moses, the people could not have observed, for they were too difficult for them to be understood, without some explanation*.

* The answer marked 35, in the book called Cozri, is an excellent apology for, that is, justification of, both the Mishneh and the Talmud.

Maimonides recapitulates the chief members of their associations and schools. He begins with Rab Ashi, and counts four and twenty of the most celebrated heads. — He then reascends, beginning with “Ezra, and Baruch, and Jeremiah; Zephaniah, Habakkuk, Nahum, Joel, Micah, and Isaiah; Amos, Hosea, Zachariah, Yehojadah, Elisha and Elijah; Achiah, David, Samuel, and Eli the priest; Phineas, Joshuah and Moses.” “All these” continues Maimonides, “were the most eminent of their time; and many thousands of wise and learned men were with them, in every generation.” — “Rab Ashi and his cotemporaries, were about a hundred years labouring very hard in composing the Babylonish Talmud, which Rabi Yosé his son, and his disciples, who were the council of his time, compleated seventy three years after the death of his father and their master, Rab Ashi. This was in the year four thousand two hundred and sixty of the world, which, according to their chronology, was the four hundred and ninety ninth year of our Saviour.”

“EVERY law, and regulation,” continues Maimonides, “every opinion and decision this Talmud contains, was from time to time laid before the great council or syndics of the time, who first examined and approved every one, before it was permitted to be inserted.” — “There was nothing inserted in the Talmud, but what all the wise men convinced the people that it was perfectly consistent with the law of Moses, and with the instruction, and explanations of that law, which they had received from the learned men, who had succeeded each other ever since the time of Joshuah.”

THESE explanations were, in a manner, recorded, either by the Prophets, or by others of the learned men who lived at the time when these traditions were delivered to the people. Yet these privately written rules and explanations, never were considered of any authority till the whole *בית דין* the Senate of Sacred learning, had unanimously approved of them. Nor did the law of Moses itself,

itself, at any time, undergo any alteration whatever, notwithstanding these explanatory interpretations.

"THE Israelites," resumes the Author, "now began to be dispersed over various parts of the world. The then heads of the Divinity schools at Tiberias, where Rab Yehudah Hakadosh, the compiler of the Mishneh, had formerly been the chief of the council, by their superior wisdom and learning saw, that, as the Talmud had been written in a mixed language, which was then more common among the Jews than the pure Hebrew, the reading of the latter might, through time and circumstances, be forgotten or neglected; they brought to light certain POINTS OR MARKS, which, when fixed to the Hebrew letters, denote the sound of each, and ascertains the proper meaning of every word and syllable.

THESE wise and learned men, were called by the name of גאונים GEONIM, of גאה to excel; which, according to the Hebrew idiom, is לשון רממות expressive of eminence, superiority, or excellence. Maimonides, at the conclusion of his preface, observes כל החכמים שעמדו אחר חבור הגמרא. ובנו בו. ויצא להם שם בחכמתם. הם הנקראים גאונים:

"THOSE wise men who lived after the Babylonish Gemara or Talmud was finished, and who expounded it, and acquired reputation by their wisdom, are called Geonim." Maimonides's preface to ד החזקה folio 2.

WE will now endeavour to remove that great obstacle which has so long been an hindrance against a general progress in Hebrew literature, I mean, the difficulty of the points, usually termed, the "Masoretic points."

THE Geonim of Tiberias, introduced these points to general use, about the period we have mentioned, namely, after the finishing of the Babylonish Talmud, which was about four thousand two hundred

hundred and sixty of the world, nine hundred years after Ezra, and about the beginning of the fifth century.

HERE I must beg leave to make a short digression.—This period, the invention of the points, has, by most of the learned writers, been considered as the beginning of the MASORAH, whereas it is the very end of it. At the moment the points made their appearance in the world, the Masorah ceased.

MASORAH* has here but one sense, THE TRUE PRONUNCIATION AND MEANING OF THE SACRED WRITINGS, COMMUNICATED FROM ONE MAN OR MEN TO ANOTHER MAN OR BODY OF MEN—VERBALLY.

As soon as ever, therefore, the points ascertained that same true reading and meaning, by WRITTEN MARKS, there was no more a Masorah.

THESE wise men are therefore called בעלי המסורה the men of THE Masorah, i. e. of that well known, that former Masorah; and not בעלי מסורה the men of Masorah, i. e. of A Masorah: the latter would have implied, their skill in VERBAL communication:—the former implies, that they were skilled in that which once was a Masorah, but which they, by their points, &c. have brought to light.

If any of the Hebrew writers sometimes term the productions of these men, THE Masorah, they can only mean, THE MASORAH EXPLAINED: just as we might call the writing of any paper that contains a secret of great consequence divulged, THE SECRET, and not, as in fact it would be, THE DISCOVERY.

We will now return to the subject of the points themselves.

THESE * MASORAH, of מסר Masar to inform, instruct, communicate, &c. verbally.

G

THESE points were invented to denote the various sounds with which the Hebrew language had been pronounced ever before, and to preserve the purity of that peculiar, and primitive pronunciation.

THE wise inventors of these points, whom, in order to be better understood, I will here give the usual name of "THE MASORITES," by no means invented, A NEW READING, A READING AGREEABLY TO THEIR POINTS; BUT THEY INVENTED POINTS AGREEABLY TO, AND ANSWERING THE ESTABLISHED READING*.

It is the mistaking of these positions that has caused the great misunderstanding and egregious errors, that have been strenuously maintained by men who were eminent in learning.

EVEN some Hebrew writers, who maintain that Moses himself invented the points, or made use of them in reading and pronouncing the Hebrew, as well as those who positively declare that Moses was totally ignorant of these points, and of their present efficiency, labor under a similar mistake, or misunderstand each other.

THOSE who attribute the points to Moses, merely because he taught the true reading, and the general as well as the emphatical meaning of every word and passage of the law, are, certainly, building upon mere hypothesis; for, first, it has never yet been fairly proved, that any mention is made of these points in the five books of Moses; and secondly, it is very obvious that if the Hebrew were now a living language, it might, in a very short time,

* If any composition were altered in order to render it concordant with a certain piece of music, the original diction might be said to have been corrupted; but if, in order to preserve the melodious harmony of an interesting Song, a piece of music were composed, agreeing with every word, and accent, and cadence of the voice; representing every gentle emotion of the mind of the author of that song, and displaying it's native beauty and simplicity; that song cannot be said to have suffered any alteration, because it was first sung by the natural voice, but on the contrary, it must be confessed that the artificial, musical composition, has prevented it from undergoing any change whatever.

time, be acquired without the least knowledge of the points, which, after some years, would perhaps become entirely unnecessary. That Moses spoke the language with every nice distinction of sound, and fixed the proper meaning to each word is, therefore, by no means a proof that he had any knowledge at all of the points.

Now those who assert that Moses was ignorant of the use, that is, of the sound and import and present efficiency of these points, labor under just as great a mistake, with that difference, that they are rather less reasonable than the former; for, since these points are expressive of all the various sounds of the language, and they will not allow Moses to have had any knowledge of these sounds, it follows that he must have spoken the language without any sound at all.

This absurdity, however, is too great to impute it to these opponents of the points. Their meaning, therefore, in asserting that Moses had not any knowledge of the use of the points, can only be, that, though Moses spoke the language with great purity, yet he probably gave very different sounds to the words and syllables, and consequently, put upon various passages of his writings, a different construction from that which the present, newly invented, points fix upon them.—Now, to confute this hypothesis also, I must beg leave to refer whoever is of the above opinion, to the interrogatories p. 42 and 43 of this book.

THAT Moses spoke the language in all its purity, admits of no doubt whatever. It appears to me to be a fact, that he read and spoke the language in the same manner, as a scholar in the Hebrew would now read and speak it with the sound of the present points: but of the points themselves, we have every reason to believe, Moses had not the least knowledge.—There were no points in his time: they were invented near two thousand years after him, IN ORDER TO PRESERVE THAT VERY METHOD OF READING AND SPEAKING of the language, which Moses had taught

to his cotemporaries, and to which his survivors, and their succeeding generations, down to the inventors themselves, had been always accustomed.

THE points therefore, have PRESERVED, not CORRUPTED the purity of the language.

— WOULD a whole nation, dispersed through various parts of the world, have suffered a few men to alter, confuse, corrupt and subvert their established reading? Established by many thousands of great and learned men, who had all, unanimously, sanctioned that reading as being given to their fathers by God himself, and in that state preserved, and by an incessant MASORAH handed down to them! Would not they all have been thrown into confusion? Should not we have heard of the great controversy so strange an undertaking must have necessarily caused? Yet we nowhere find, in any of the Hebrew writers, that those points were disapproved at any time, or in any part of the world, where the Sacred Writings were studied by the Hebrews.

THE "Masorites" cannot therefore have "given any new pronunciation to the Hebrew language;" but they have endeavoured, and happily succeeded, by presenting to the eye, the force and cadence of each word, to preserve, and guard against corruption, that pure pronunciation to which they themselves, their dispersed cotemporaries, and all their ancestors, had been ever accustomed; and, to make that primary, melodious, energetic pronunciation, the unalterable standard to the Sacred language.

IN short—Let any one read the Hebrew Old Testament WITHOUT the points, and try whether he can alter the sense of any passage, from that, which the Points have ascertained, without destroying the beautiful harmony of the Context.

As

As I am conscious of the imperfection of this little book, with respect to diction and arrangement, I will, in order to atone for it's defects, endeavour to make it as useful as I can.

I HAVE in a former page observed, that any man of sense may, in a few hours, acquire a proper knowledge of the Hebrew points.

To diffuse that knowledge as much as it is in my power, in order to facilitate and urge the study of the language, I will here attempt to explain these points, which have been represented as insurmountable difficulties, and by some *multiplied to near FORTY.

THE Hebrew language requires no more than FIVE distinct sounds: all other are compounds, like our diphthongs and triphthongs, but more easy and regular.

THESE five sounds are in Hebrew denoted by the following points or marks.

· or - Placed under any Hebrew letter, gives it the sound of the French † A, or the English A in the word ARDOR.

·· or - Under any letter, gives it the sound of the French é, or the English a.

. UNDER any letter, gives it the sound of the French i, or the English e.

. ABOVE a letter, makes it sound O.

· UNDER

* I think by Dr. Sharp, and others, that I formerly read, but do not recollect.

† It would be proper always to pronounce the Hebrew with the sound of the French vowels, as there are some compound sounds that cannot be sounded by the English vowel sounds.

Under any letter, or following any letter, gives it the sound of the French *ou* in *vous*, or as in the English word *your*.

Eng. Fr. sound.

FR. ENG.

A is den. by *or* for inst. B or B, sounds like *bâ*, — *ba*—r.

a ē

OR B, B, or B

bé, or ba.

e i

B

bi, or be.

o o

B

bo, bo.

oo ou

OR B or B,

bou, or as *boo* in *boon*.

I WILL write down a few lines, English words and characters, and supply them with Hebrew points instead of English vowels; that the learned reader may judge of the difficulty or the facility of these points.

—When the SOUND comes before the POWER, I will place the POINT BEFORE the consonant.

Th kngrdm cm.

Th wll b dn n rth s t s n hvn. Gv s ths d r dl brd; nd frgv s

r trsspss s w frgv thm tht trsspss gnst s. nd ld s nt nt tempt-

tion bt dlvr s frm vl. &c.

Hnr th fthr nd th mthr tht th ds m b lng pn th lnd whch th

Lrd th Gd gvth th.

Now

* There is not in Hebrew the English sound of the *ow* in *now*, or of the *ou* in *own*.

Now, if these words had at first been taught in the English language, and without any vowels, thus, FTHR for FATHER, HVN for HEAVEN, &c. must we not confess that, in the course of time, the true pronunciation of these words, would have been corrupted, if not entirely lost? — When we found that every generation since the invention of these points, had approved of them, as ascertaining and preserving the genuine reading of these words; would we now reject them as unnecessary, because we now know how to pronounce these words without any points? As to the facility of them, to me it appears no great difficulty to remember that this point UNDER a letter gives it the sound of our e. and that when the same mark is placed ABOVE any letter, it gives it the sound of O. Especially when every one of the above points ALWAYS convey THE SAME SOUND, which is by no means the case with the English vowels. — Those who know how to read these words without the points, THE WORD SHEWS THEM THE SOUND OF THE POINT. Those who do not know how to read these words without the points, THE POINTS TELL THEM, AS IT WERE, THE TRUE PRONUNCIATION AND MEANING OF EACH WORD.

Now, it is obvious, that the points alone, could not have preserved the sacred writings so universally, as never to undergo any corruption whatever, during so long and so general a dispersion. The inventors of these points, therefore, most strenuously exerted themselves, and were for a long time indefatigable in their holy work, till they had counted every verse, and word, and letter, of ALL THE FOUR AND TWENTY BOOKS, and ascertained the number of verses, of words, and of the letters of the whole. Elias Levita tells us, that they are therefore called סופרים counters or tellers, of ספר to count, to tell, to compute, &c. though the word is usually rendered SCRIBES.

THEY found that the third letter of the word גרן* is the last letter

* Levit. xi. 42.

letter of the first half number of letters, of the five books of Moses. — That **ש** * finishes the first half number of the words. — That the eighth verse of the eighth chapter of Leviticus, begins the last half number of the verses of the five books of Moses.

THEY have, besides the above, given the distinct number of verses, words, and letters, of every section and subdivision of that section, in which the five books of Moses are divided: and, to impress it deeper on the mind, they have ascertained each number, by the numerical letters of a given word; as, the first section of Genesis, called **BERESHITH** † consists of a hundred and forty-six verses, the amount of the numerical letters of the word **אמנע** One, forty, ninety, ten, and five.

THE second section, called Noah, consists of a hundred and fifty three verses; the amount of the word **בצלאל** And so through every section and subdivision of the whole book of Genesis; of which the whole number of verses amount to 1534. — Then they ascertained the number of the words of each section, and of every subdivision of that section, throughout the whole book: and likewise, all the LETTERS of each of these sections and subdivisions of that book. Then they counted the number of all the SIMILAR words of each section and of every subdivision of that book; for instance, — so many times the word Elohim occurs in the first subdivision of the first section — and so many times occurs the same word in the whole section, and so many times in the whole book.

NOT satisfied with this, they counted every word that must be written WITH a certain letter, which is called **מלא** full, i. e. WITH such a letter, and which word would have the same sound if it were written WITHOUT that letter. Then they counted every word that must be written WITHOUT such a certain letter, which

* Levit. x. 16. † Every section is expressed by the most emphatical word of the first verse of it, and not, as some have erroneously asserted, by the word with which it begins.

is called חסר and only means, without such a letter, and which word would have the same pronunciation if it were written with that letter. They then pointed out every verse in which such, or ANY OTHER word occurs, by mentioning the first three or four words, the first part of each sentence, in which that word is written, in such or such a manner, that is, with, or without such or such a letter.

IN the same manner they examined all the five books of Moses, and every one of the other nineteen Sacred books; and ascertained them all in, what is called, the Masorah, but what in fact is AN EXPLANATION OF THE MASORAH.

WHAT can we now say for the learned defendants of the "Non-integrity" of the Hebrew text? What for those who positively declare that the transcribers of the sacred writings have erred — left half a word in one line, and began the same word again in the next line — have mistaken one word or letter for another? — What can we say for the learned Author who compares the Alcoran with the Sacred original writings — or rather — what would he, what could he say for himself?

I MUST again assure the learned world, that it is not without great regret that I express myself with so much seeming severity, especially against the departed. But, as their works live, and their influence has proved injurious to that part of Sacred knowledge, which is here in consideration, and prevented the learned from studying it, the greatness of the cause demands the confutation to be made with earnestness.

WHAT is commonly called the "Masorah," abounds with the most beautiful remarks in Sacred criticism. But I will pass them by, and endeavour to explain what has been considered by many learned men, and by them represented to the world, as a "con-

H

fession

session of error" and "marking faulty words."—I mean **THE KERI** and **THE KETIB**.

HOWEVER, as it is here intended to recommend the study of the **Hebrew LANGUAGE**, as the most essential requisite of Sacred criticism, it would be out of place to dwell longer than is necessary upon the merits of what is called the Keri and Ketib. I will therefore offer the reader an explanation of these כתיב and קרי i. e. **Keris** and **Ketibs**, in as plain and concise a manner as I am able.

THE word Keri קרי is the imperative mood of קרא Kara, to read, or pronounce, &c.

THE **KERI** is never to be met with in any of the written Rolls which I have described, but always in the properly-printed copies of the Old Testament. It signifies THAT THE WORD IN THE TEXT TO WHICH IT REFERS, THOUGH IT MIGHT, ACCORDING TO THE MANNER IN WHICH IT IS WRITTEN, HAVE THE SAME PRONUNCIATION AS THE **KERI** IN THE MARGIN, YET SHOULD BE UNDERSTOOD, WITH RESPECT TO IT'S MEANING, as if it were written WITH THE VERY LETTERS OF THAT **KERI**. The word in the text so referred to, is therefore never read at all;—that is, if the pronunciation as well as the sense differs, it is always pronounced like the Keri, which is the explanation of it, AND ALWAYS IN THE MARGIN. The vowel points of the Keri are therefore always placed under the word in the printed text.

THE accents also agree with the Keri, never with the word in the text that differs from it; as, * "And David said to Solomon, My son, &c." Here we see the comma very properly after the word "Solomon," and after the word "Son," agreeable to the marginal

* 1 Chron. xxii. 7.

marginal reading; whereas the text is — “And David said to Solomon HIS SON,” &c.

THIS is a general rule; the vowel points, the signification, and the accents, are all to agree with the Keri in the margin: that is, the marginal word explains the true meaning of the word in the text. — Not a meaning fixed by the inventors of the points, but the meaning of the Author of that word. The inventors of the points, therefore, fixed such points and accents to the word in the printed text, as denote the sense and acceptation in which that word had been ever explained and understood; and which the Keri in the margin expresses.

THESE men by no means INVENTED the KERI; THAT, together with the text, had come down to them through that regular succession of pious and learned men, of which we have had the description.

“THESE only,” says Elias Levita* in his Masoreth Hamasoreth, published at Basil in 1539. “The Keri and the Ketib, and not the points, are הלכה למשה מסיני traditio Mosis à Monte Sinai: by which he means, the Keri was observed by Moses, ever since he had received the law from mount Sinai. Moses communicated the Keri verbally to the Israelites, while they were in the wilderness, and to the Levites, his own tribe, in particular, and to the rulers that were set over the people†. He taught them that, — The word which he had written in such and such a manner, must be understood as if it were written in such, another, manner. He communicated to them his reasons for every one.

SOME for the sake of what in Hebrew is called מנוחה ונאות beauty, and deformity of language, i. e. decency, or indecency of expression: for instance, in Deut. xxviii. 30, he wrote

אֵשׁ

* Elias Levita lived about the latter end of the 14th century.

† Exodus xviii. from the 13th to the 25th verse.

אשה תארש ואיש אחר ישלנה
 Uxorem desponsabis sed vir alius coierit cum ea

MOSES PRONOUNCED the last word,
 as it is now in the margin.

Keri, ישכבנה dormierit, seu
 Jacuerit cum ea.

THE same verb we meet with in
 four different passages, all WRITTEN
 שאל COIRE, and are READ, as in the
 margin.

Keri, שכב Jacere.

IN 2 Kings xviii. 27. we find in the text, the disgusting and
 indecent expression of Rabshakeh

לאכל את הרירם ולשתות את שניהם
 comedant stercus suum et bibant Urinam suam.

THE Keri is — צאתם EXITUM SUUM for STERCUS SUUM; and
 מים תלהם AQUAM PEDUM SUORUM, for urinam suam. — Is it
 to be wondered at that the infidel and uninstructed should lose
 all veneration for the Sacred Writings, when he reads our present
 English version? Must it not be confessed that the Keri, without
 altering the original, preserves in our mind all that reverence
 which the Sacred Writings demand.

OTHERS there are, to explain an elliptical expression, or some
 expletive, that might, without the explanation, be differently un-
 derstood; and yet, if the word that causes the ellipsis, were placed
 in the text, the harmony of diction, and the original correctness,
 would become actually corrupted.

THERE

THERE are others, which point out the double or two-fold meaning of the word—as if the writer, when he wrote that word, pointed, as it were, at two different objects. These, or any other Keri, are never founded upon mere conjecture, but upon sound reason; they are not the creatures of fancy, but the effect of real causes.—Not built upon mere hypothesis, but confirmed by demonstrative solution.

It would be too arduous an undertaking, though by no means an impossible one, to explain every word that is to be thus read differently from the manner in which it is written.

I WILL only beg leave to assure the learned reader, that he may believe, as firmly as he would believe any obvious truth, that there is not any one Keri that points at any error in the text, or marks out any faulty word, as the learned Collator of Sacred Writings thought he was justified to assert. He must have thought so, for he would not otherwise, I hope, have stated the assertion.

If ever these various Karjan, marginal readings, were properly described and explained, the admirers of Sacred learning would with gratitude, joy, and admiration, confess that the Keri is the best interpreter of such passages as might without it be misinterpreted; and that the Keri, as well as the points and the accents*, are the only infallible preservers of the Sacred Original.

BEFORE I continue to describe the manner in which these marginal explanations have been handed down and inserted in the printed Hebrew Bibles, I will make one more observation, namely—If the Keri had been a corrector, and not an explainer of the original, does it not appear very obvious that the Keri would

* I hope I may in some future treatise, explain the various accents of the Hebrew writings.

would have been inserted in the text, and the "faulty" word discarded? Indeed, I am at a loss to think of any, even sophistical argument, by which I could support a negation of this consequence.

We will now proceed. — Joshua who was with, and by God's own will succeeded Moses, must have had a perfect knowledge of the law of Moses. He could not have had that knowledge without properly understanding every part of the whole.

JOSHUAH alone, could not have judged the multitude of people, and "make them know the Statutes of God, and his laws,*" during their travels, wars, conquests, and the dividing of the holy land; because Moses himself could not endure it without great assistance, even when they were yet in the wilderness.

He must therefore have employed those who had been teachers of the people during the life of Moses, and who, as well as himself, had survived him. These men therefore must have had a knowledge of that law, equal to his own. — After Joshua, there was a succession of high-priests, and prophets, and kings of Israel.

In their Divinity Schools, no other but the law of Moses was studied, and exercised by all the people. During their first Temple, the law of Moses was both their guide and pursuit. After the destruction of that Temple, we have already observed, many learned and pious men lived at Babylon, during what is termed, the Babylonish captivity. Several of these learned men came up with Ezra to Jerusalem.

—TILL then the Keri had not been written down publicly, for the learned men had a perfect knowledge of these readings from their private, recorded notes.

THEY

* Exod. xviii. 16.

THEY well knew how every word was to be read, and it's true and various significations. They had no other pursuit, but the study of the Sacred Writings,—of the law of Moses, and of the prophets that had succeeded Joshuah. Ezra, and his Cotemporaries that were come with him from Babylon, now set down in writing, what they and their ancestors had received from one another by a verbal communication. He, as the superior scribe, wrote the five books of Moses, which the Great Assembly of Sacred learning examined and approved.

THEY, at the same time, properly arranged all the manuscripts of the Sacred Writings of the prophets, which Hezekiah* and his Scribes had collected, about two hundred years before Ezra. The proper and true reading must at that time have been the only authorized reading. Ezra, and his associates, then inserted the Keri, in the margin; that being an explanation of any word that any one of the prophets had pronounced and explained in a manner different from that in which it was written. This, Ezra could not have been authorized to do, had not the whole assembly and all their learned Cotemporaries, unanimously approved of his reading and arrangement.

WE have no reason to assert that he should establish, and they approve, any other reading than that which they, and their Cotemporaries, and their ancestors, had been taught to observe. They had been taught by their fathers and their instructors, that such a word, though written in such a certain manner, must be read and understood as if it were written in such, a different manner, and that for such and such a certain reason. Now these reasons have by no means been kept from the world; for we may find them all in the Hebrew writings of the learned expounders and Commentators.

EZRA

* Hezekiah's reign began about 600 years before our Saviour; above two hundred years before Ezra's coming from Babylon to Jerusalem. See 2 Kings xvi. 20. He was then 25 Years old, and reigned 29 Years,—2 Chron. xxix. 1. and 2 Kings xviii. 1 and 2.

EZRA and his Cotemporaries then wrote down, in proper order, the writings of those prophets that had not been collected by **Hezekiah***, namely, those of the first nine of the last twelve, commonly called, **THE TWELVE**. These prophets are, **Hosea**, **Joel**, **Amos**, **Obadiah**, **Jonah**, **Micah**, **Nahum**, **Habakkuk** and **Zephaniah**. The three last prophets, **Haggai**, **Zechariah**, and **Malachi** were then living, and members of the Great Assembly. Their survivors afterwards added their writings to the above nine prophets.

As to the **Keri** that is found in the writings since **Ezra** came from **Babylon**, their authors verbally explained their proper significations to those who lived in their own time: and that these writings might be the better understood by their succeeding generations, they at once placed the **Keri** in the margin, in the same manner as they had done with the **Mosaic** writings and with the prophets, and the writings of **Solomon**, but they never altered these writings themselves.

THESE writings were then delivered from one generation to another, through that regular succession of learned men, who have been named before, and so down to all the learned Jews: of whom, I believe, there are but few settled in any one place; yet they are of no small number, if we consider that there are some of them in almost every part of the world, who make the study of the **Sacred Writings** the sole business of their life; as if they were born for no other purpose.

THESE writings could not therefore have undergone any change, or alteration, or corruption. We never heard of any controversy among the mentioned **Geonim**, that in the least concerned the text itself. We must have been acquainted with it, had such a difference taken place among them, in consequence of the original text being corrupted.

SINCE

* This we may see in **בְּרַא בְּרַא** **Baba Bassra**, porta postrema, folio 15.

SINCE, by the foregoing remarks, I intended to prove, chiefly, that the Hebrew text has not been corrupted either by the errors of transcribers, similitude of letters, "conjectures of the Masorites," or the reading of the Keri; I might have introduced more frequently my animadversions upon several remarks and assertions of the author of the "New Translation of Isaiah:" but the respect due to the memory of so truly respectable a personage, as from the opinion of the world, that Prelate must have been, induced me to desist. I will therefore beg leave to make only one more remark against the prevailing opinion, that the original Hebrew text is corrupt, and that,—*"THE MANUSCRIPTS EVEN NOW EXTANT, VARY ONE FROM ANOTHER *"*. My remark is, that—There cannot be produced any one passage in any of the Hebrew manuscripts, that have been written agreeably to the rules which are specified in these sheets, that either varies from the similar passage in another such manuscript; that is really paradoxical in itself; or that does not give us a consistent and satisfactory sense.

THAT I would not be so presumptuous as to state these assertions, without being convinced that they may be proved to be just, I beg the candid reader will do me the justice to believe.

—If one or two of these written Rolls were obtained from every synagogue in every Capital in Europe, the collection, I presume, would amount to not less than a thousand manuscripts. And I do not hesitate to assert, that after this large collection had been carefully and separately examined and approved by proper Scribes, that is, by men qualified for the examining and writing of the roll, called בעלי מניעה not one from among the whole number, would be found to differ from any other of the same collection, in any respect whatever?

A NEW

* Prelim. Dissert. 8vo edit. p. 57.

Since, by the foregoing remarks, I intended to prove, chiefly, that the Hebrew text has not been corrupted either by the errors of transcribers, or by the alterations of the Masoretes, or the reading of the Keri, I might have introduced more frequently my animadversions upon several remarks and assertions of the author of the "New Translation of Isaiah," but the reason due to the memory of so truly respectable a personage, as from the opinion of the world, that I have must have been, induced me to desist. I will therefore beg leave to make only one more remark against the prevailing opinion, that the original Hebrew text is corrupt, and that—"THE MANUSCRIPTS EVEN NOW EXIST, VARY ONE FROM ANOTHER." My remark is, that—there cannot be produced any one passage in any of the Hebrew manuscripts, that have been written agreeably to the rules which are specified in these sheets, that either varies from the similar passage in another such manuscript; that is truly paradoxical in itself; or that does not give us a consistent and satisfactory sense.

That I would not be so presumptuous as to state these reasons, without being convinced that they may be proved to be just, I beg the candid reader will do me the justice to believe. —It is one of two of these written Bibles were obtained from every synagogue in every Capital in Europe, the collection, I presume, would amount to not less than a thousand manuscripts. And I do not hesitate to assert, that after this large collection had been carefully and separately examined and approved by proper Scribers, and again qualified for the examining and setting of the roll, called *Chumash*, not one from among the whole number, would be found to differ from any other of the same collection, in any respect whatever.

A
NEW PLAN
FOR A
CORRECT TRANSLATION.

NOTWITHSTANDING the great variety of proposals for an improved version of the Old Testament, that have been produced by several learned men, I do not feel myself in any degree discouraged from offering to the world an oblation of my own. I will therefore submit to their candour and judgement the following proposals.

THAT the Universities petition the King to grant them his royal patronage for the promoting of Hebrew learning, and for the founding of an Institution for that purpose.

THAT the Professors or Instructors of the Sacred language in that institution, reside in their respective Universities, at least during term time, and exert themselves to advance the progress of the knowledge of it, by reading a regular course of lectures, explaining every difficulty in the language, and thereby render the acquisition of that invaluable science easy to the learner.

THAT their Lectures be printed every term.

THAT

THAT a person, properly qualified, be authorized and commissioned to get in his possession, for the Universities, at least one hundred manuscripts from the several Synagogues in the various Capitals in Europe: such as London, where I believe there are four Synagogues, each containing ten or twelve MSS. Amsterdam, where I think there are seven Synagogues, some having in their possession not less than thirty of these Sacred manuscripts.

PARIS, Amiens, Nanci, Mentz and Metz, &c.

VIENNA, Dessau, Hamburg, Brunswic, Wolfenbuttle, Hanover, Gottingen: Dusseldorf, Bonn, Mentz, and Worms on the Rhine.

FRANKFORT, Spire, Manheim, Nuremburg, &c.

BERLIN, Halberstadt, Breslaw, Embden, and Prague.

LUCKO, Cracow, and Warsaw.

BASIL, Fribourg, and Geneva, &c. and if possible, three or four from Jerusalem.

THAT these MSS. be properly examined, whether they perfectly answer the rules prescribed in the Book called מסכת סופרים Tractatus Scribarum, and in חיד החזקה Manus Fortis, of Maimonides.

THAT no common printed copy be depended upon in the translation, nor any one of the written rolls, unless it is found to agree with the established rules in every respect.

THAT the printed Hebrew copy which is called תקן סופרים Ordinatio Scribarum, be the only printed book that may be compared with the rolls; and that even that copy be first properly examined.

THAT,

THAT, while these MSS. are purchasing or obtaining abroad, every encouragement be given at home to the learners of the Sacred language: who are to be taught to read the Hebrew both with and without the points.

THAT, considering the importance of the subject, and the exertion it requires, proper emulation be excited in the learners; respect, encouragement, and preferment, adequate to each, are to be continually placed in their view, and within their power to attain.

THAT their talents, their rank in the University, their age, and especially their endeavour to excel in the progress of their useful, laudable pursuit, be particularly distinguished, and noticed to the world.

THAT, if the University admit that it will not be considered as an infringement on their statutes, the Senate decree, that EVERY FELLOW WHO SHALL HAVE CONVINCED THEM THAT, BY HIS EXERTIONS, HE HAS MADE HIMSELF CAPABLE OF BEING ONE OF THE TRANSLATORS, SHALL BE, EITHER IMMEDIATELY HONOURED WITH A DOCTOR'S DEGREE, OR INDULGED WITH LEAVE OF MARRYING, WITHOUT FORFEITING HIS FELLOWSHIP, and without losing the privilege of either accepting or refusing the first college living that would, if he had not been married, have fallen to his choice:—provided that he keep a proper curate to reside on that living, till the translation is completed.

THAT the Fellow so married, shall not without the consent of the master and fellows of his college, have it in his power to resign any collegial office, in which his personal attendance might be considered as tending to the general benefit of his college.

THAT,

THAT, notwithstanding his holding the office of Tutor, Dean, Lecturer, or Bursar, he shall not, when married, be allowed to reside in college.

THAT, after the New Translation is compleated, he shall enjoy the benefit of his fellowship for a certain number of years, in whatever part of the kingdom he please.

THAT every Bachelor also, who shall have convinced the University that he is possest of the capacity just described, be honoured with a Master's degree, provided that his general character, and his conduct in the University, be approved by the master and fellows of his college.

Also that every undergraduate be, on the same terms and conditions, honoured with his Bachelor's degree; provided he keep the remaining terms that are, according to the Statutes, to be kept for such a degree, if the Senate or the Bishop require him to keep them; and, that he do not entirely neglect the requisite collegial exercises.

RESOLUTIONS like the above must be formed, to procure the most essential requisite, a number of fit scholars. TEN able men in each of our Universities, would be sufficient. The learned men of the other Universities, would most probably join their efforts.

FURTHER—that, after a proper number of correct manuscripts have been collected and examined; after an adequate number of learned men, able to undertake the translation, have been produced; after proper authority shall have been obtained and every requisite prepared; the translators are to begin to translate THE FIRST BOOK OF MOSES.

THAT,

THAT, during the translating of that book, the translators be all together, I mean those of each University shall be together in one body, not separated as were King James's translators, or as it is supposed the LXX. were; but that they all, UNANIMOUSLY, agree, even to EVERY VERSE, before they present it to the world. — This will most effectually prevent conjecture and hypothesis making part of the interpretation.

THE translators having thus unanimously agreed with respect to the faithfulness of the translation*, shall lay the same before the Syndics of each University; that is, the translators of one University shall lay their translation before their own Senate, who are to transmit a copy of it to the Sister-university, who at the same time will send a copy of their own translation in return.

THE Senate of one University will then convene with the Senate of the other University on this great subject, and lay the approved translations before the Archbishops and Bishops, who, with the Chancellors and Vice-chancellors, should lay them before the houses of Parliament; and from them they are to be laid before the King: who, together with them all, will, if the translation be approved, give it their sanction and authority, and permit the translators to commence The Second Book—and to proceed in the same manner through the twenty four books of the Old Testament.

No man is to be one of the translators without the approbation of the Senate; who, we may conclude, will not accept of any who have not a competent knowledge of the Hebrew as well as of the Classics; who are not members of our established Church, and unprejudiced friends to the state.

THESE

* It is needless, I think, here to prescribe the rules by which the translators are to be guided, as many have been suggested by various learned men. Besides, the competent knowledge of the Hebrew language will obviate the restraint of being guided by any other but a few general rules.

THESE qualifications, I think, are but indispensable requisites in men to whom a subject of such great and national concern is to be entrusted.

THESE are but the outlines of an imperfect plan, which, when examined and corrected by the learned, might, we have every reason to believe, prove successful.

I TENDER them, with sincere deference, to the candour of the venerable learned of the age, as the freewill-offering of an individual.

GEORGE BENJOIN.

JESUS COLLEGE, CAMBRIDGE,

OCTOBER, 1796.



A
D I S S E R T A T I O N
UPON
THE BOOK OF JONAH*.

AS the following translation is a mere specimen, intended to recommend a new version of the Old Testament, the world is presented with only ONE of the Minor Prophets.

If the picture here exhibited should be judged to bear a nearer resemblance to the Original than that in our present version; if it display more naturally the portraiture of the prophet's mind; if the features of his soul, his emotions, and his passions, are here more accurately delineated; if God's own words are explained in such a manner as to make them more suitable to Himself, and the conduct of Jonah rendered as becoming his prophet: if, in a word, the whole translation convey to the mind of the reader a more lively and clear idea of the mercy and justice of the Creator, and a more natural representation of Jonah's obedience as a PROPHET, and of his weakness as a MAN; it will be no great difficulty, I presume, to convince the world that our received translation may be very much improved.

THE

* Though the Book of Nahum is the only one of the last twelve that is called ספר "the Book," yet as the history before us is a distinct relation, I think I may be allowed to call it the Book of Jonah.

THE DESIGN.

IN order to succeed in producing a resemblance of a combination of things divine, drawn by fallible human understanding, the following, to which I will endeavour to adhere as closely as possible, should be the design.

FIRST, Impartially to investigate, and to explain the events, as they are related in the Original before us.

SECONDLY, To lay before the learned a true explanation of the best Hebrew writers that have commented upon them, and thereby shewn their great skill in Sacred Criticism; without debasing the purity of the translation with the alloy of the fabulous conjectures, or the cabalistical hypothesis, with which not a few of them abound.

THIRDLY, Not to deviate from the text: not to change one word for another, nor, alter any, in order to render it more easy to translate, or to gratify some hypothetical fancy, and then represent the thus mutilated passage as an improvement to the whole.

FOURTHLY, Not to ascribe difficulties to the error of transcribers; but to endeavour to elucidate the same, or, if they seem to be impenetrable, to confess that they appear to be so to our comprehension.

LASTLY, From the very page of the Sacred original, to prove it's sacred truths: and to confute the objections that have been made against the genuineness as well as against the authenticity of Sacred History: That the goodness and the greatness of God, which is so dimly seen through erroneous translation, may shine in a clearer light: and that, from the difference of the translation,
the

the learned may judge of the necessity and usefulness of an authorized New Version: and not disregard any opportunity that might tend to obtain an object so important, and which would prove so very beneficial to mankind.

As it is my intention strenuously to endeavour to make a faithful translation FROM THE ORIGINAL, it will, I think, be most proper to confine myself to the Hebrew commentators, more than to any other.

ISAIAH, JEREMIAH, and EZEKIEL, are by the Hebrew writers called נביאים אחרונים later, or last, prophets, because they were the last whose prophecies continued for any considerable length of time before the destruction of the first Temple. Ezra and the great assembly of the Jews, after they returned from Babylon, besides the books of the other prophets, collected the writings of Obadiah, Joel, Hosea, Amos, Micah, Jonah, Nahum, Habakkuk, and Zephaniah; and the writings of Haggai, Zechariah and Malachi, who were members of that assembly, were, after their deaths, added to the above. On account of the smallness of their several histories, and the short duration of time in which they prophesied, the collection of these twelve prophets was left together, and considered as only one book of the four and twenty. Since that time it is always mentioned by the name of תרי עשר—"The Twelve."

AMITTAI, the father of the prophet Jonah, was of the tribe of Zebulun, and his mother was of the tribe of Asher. The hebrew commentators agree, that she was the woman who sustained Elijah*; and that her son, to whom that prophet restored life, was Jonah†.

IN

* 1 Kings, xvii.

† See R. D. Kimchi, A. ben Ezra, R. S. Yarchi, and R. S. Lanijado, in his כלי יקר on 1 Kings xvii. 9.

IN the year of the world 3055, Elisha desired Jonah to go and anoint Jehu, the son of Nimshi, to be king over Israel*. Jonah is here called "The prophet."

THAT it was Jonah, who in this passage is alluded to, we find, by God's own word, confirmed in another place†, where we are informed also that he was of GATH HACHEPHER, which is a place then belonging to the tribe of Zebulun. At that time, Jonah had prophesied that the fourth generation of Jehu should sit upon the throne of Israel‡. This prophecy we find accomplished in Zechariah, the son of Jeroboam, the son of Joash, king of Israel, the son of Jehoachaz, the son of Jehu§.

IT is very remarkable that Zechariah, the fourth from Jehu, should have reigned not longer than six months||. Though a bad man, yet he succeeded Jeroboam his father, merely, as the very text informs us, for the accomplishment of the prophecy.—See 2 Kings xv. 12.

THE precise time of the circumstance of Jonah's prophesying at Nineveh, I have not as yet been able to trace from Scripture. It is certain, however, that it was about an hundred and forty years before SHALMANESER, king of Assyria, led Israel captive, which was in the fourth year of Hezekiah's reign‡.

JONAH lived in the time of Elisha, which was the year three thousand and forty third of the world: and Hezekiah began to reign in three thousand one hundred and ninety nine, so that the king of Assyria carried away Israel captive in the year three thousand two hundred and third year of the world; which was one hundred and sixty years after Elisha, who lived seven hundred and

* 2 Kings ix. from the 1st to the 11th verse.

† Ib. xiv. 25.

‡ Ib. xv. 12.

§ Ib. xiv. 29.

|| Ib. xv. 8.

‡ Ib. xviii. 9—11.

and eighteen years before Christ: for, according to the Jewish chronology, the Christian æra began 3761 of the world. It is, therefore, probable that Jonah prophesied at Nineveh, about seven hundred years before Christ: about 140 years before the king of Assyria led Israel to "Halah," and to "Habor*."

THERE are in the book of Jonah, a variety of events that appear to be very inconsistent; and I have found several of them noticed by very learned writers,—

FIRST, As none of the prophets mentioned in the Old Testament, were ever sent to any nation but to Israel, Why was Jonah sent to Nineveh?

SECONDLY, What induced Jonah not to obey God's command?

THIRDLY, Why did Jonah attempt to flee from the Lord, who is omnipresent?

FOURTHLY, How can we account for the seeming perverseness in the whole conduct of the prophet?

FIFTHLY, What can be the reason that we do not in this book find, that God had shewn or expressed any displeasure or reproach for a conduct that to us appears to deserve censure, when we find that even Moses and Aaron were reprov'd and punished for not STRICTLY obeying God†?

LASTLY, What could have induced Ezra and his cotemporaries to rank this history among the other Holy Writings, since not any one of the events mentioned therein seems to concern the Israelites?

* 2 Kings xviii. 11.

† Numbers xx. 12, and Deut. xxxii. 51.

THE first enquiry, WHY WERE THE ASSYRIANS MORE THAN ANY OTHER NATION FAVOURED BY A PROPHETIC WARNING FROM GOD? we will endeavour to answer in the following manner.

ALTHOUGH we do not find in the writings of the Old Testament, that God at any time sent a prophet of Israel to any people but Israel, yet there are many instances where the Lord commands his prophet to announce his divine intention of punishing such or such a nation. That prophet was then, perhaps, the only prophet of his age; in some sacred occupation that made his presence absolutely necessary among his own people; and the event or events announced by his prophecy were not, perhaps, to have taken place till a long time after he had delivered them.

WITH Jonah the case, it seems, was very different; we have no reason to suppose that he was the only prophet of his age, especially when we find that he was sent by the prophet Elishah to anoint Jehu. We are not informed of any particular sacred office he held among his people. His presence cannot have been much required, when, to save his people, which I take to be the reason, he absconded from their land: and, lastly, the event which he proclaimed was to have happened only forty days after it had been announced.

WHY it pleased God to appoint so short a time, for a people so numerous as the Assyrians, I do not pretend to account for, though several learned writers made the attempt. That it was not too short, we are convinced by the result*.

SINCE, therefore, Jonah's presence among Israel was not in any of these cases strictly requisite; since God must needs have intended that the proclamation of the threatening punishment should, in a natural way, come to the knowledge of, and have effect upon the populous city of Nineveh, it seems to be very proper that the prophet

* Jonah iii.

prophet should have gone there in person,—not for the sake of the Assyrians, but for God's own glory, for his divine future views, and to shew mercy to repenting sinners, who, though they were not Israelites, yet, were his creatures*.

THE SECOND QUESTION,—Why did Jonah disobey his God?—and the third,—Why did he abscond from the holy land? have been answered by several learned men in the following manner.

“THE prophet seeing that his own people were so very wicked, that, should the Assyrians repent, and Israel, notwithstanding the example, remain obstinate in sin, the Lord might perhaps destroy them; he therefore retarded his mission for the sake of his people.”

To this observation, which is stated by various Hebrew writers, a very learned Spanish Jew, Don Isaac Abarbenel, produces the following objection.

“It cannot be reasonably supposed, that Jonah did not go to Nineveh the first time, to prevent his own people becoming more guilty, merely by the Assyrians' contrition; for, it must have appeared more probable to Jonah, that the Israelites would have followed the example, and that God, with his wonted mercy, would have forgiven his people Israel.

OTHER Commentators allege, the reason for Jonah's not obeying the Divine command was, to prevent his being considered a false prophet, when the Assyrians should find that his prophecy did not come to pass, and that God would forgive their sins by their repentance. This, says the same Commentator, Abarbenel, could never have been the case; for, if upon the prophet's denunciation they had turned to God, it would have been a convincing proof of their believing him to be a true prophet: if, on the other hand, they
had

* See Jonah iv. last verse.

had not turned to God, the prophet's words concerning Nineveh's destruction, would certainly have been verified.

THIS learned writer accounts for Jonah's reluctance in going to Nineveh, as well as for his absconding himself from the Divine appearance, in nearly the following manner.

JONAH, having the welfare of his own people at heart, thought, Since the Assyrians are idolators, their being destroyed or saved by the Lord, will have very little effect upon the hardnecked Israelites. He therefore would make an example of HIMSELF: he would convince them, that though he was a prophet, favoured by the Lord, yet, if he disobeyed him, he should not be free from his Divine displeasure and punishment, &c.

THIS appears to be a rational interpretation. It seems to account for Jonah's entreating the mariners, to cast him into the sea, and for his not expressing any wish to return to land, to do the will of God. Nor did he even pray unto God, as the master of the vessel reminded him to do. It leads us to conclude, that, though his avoiding the Divine appearance, might be considered as disobedience, yet, as God saw his good intention, he did not even reproach Jonah, but wrought miracles for his deliverance, and appeared to him a second time.

THE very learned Commentator, R. M. Alshich, produces the following reasons for Jonah's not obeying God's command, and for his absconding from his Divine appearance.—The Lord said to Jonah, PROCLAIM AGAINST NINEVEH,—because their wickedness is come up before me*. Here we have a reason assigned to the prophet, WHY he should proclaim against Nineveh, but not WHAT he should proclaim. The denunciation, therefore, being left indeterminate, Jonah reasoned with himself thus,—The Lord will certainly

* Jonah i. 2.

certainly speak to me a second time concerning this proclamation: but as I know, that it may prove fatal to the Israelites, if the Assyrians repent and turn to God; I will go BEYOND THE BORDERS OF THE LAND OF ISRAEL, WHERE THE SPIRIT OF PROPHECY NEVER RESTS UPON ANY MAN, AND THEREBY AVOID BEING INSTRUCTED BY THE LORD WHAT PROPHECY I SHALL ANNOUNCE AGAINST THE ASSYRIANS. The Lord will see my heart, that it is unwilling to hasten the condemnation of his people Israel, and He also will have compassion upon them. — Then, continues that writer, Jonah arose, and hastened to Japho*, which terminates the holy land, engaged a vessel to carry him away, that he might escape a second appearance of God, whose Holy Spirit of prophecy, the hebrews assert, never dwells on any man out of the holy land of Israel, &c. Such, or nearly such, are the observations of R. M. Alshich, in his מראות הצובאות.

HAVING informed myself of the opinions of these learned men, I am enabled with more facility to offer my own. Jonah knew, or apprehended, that the inhabitants of Nineveh would turn to God, if he announced his mission, and that the wickedness of Israel would be the cause of their falling into the hands of these very Assyrians†, if the latter were not destroyed; he therefore avoided the opportunity of being informed by his God, WHAT he should announce at Nineveh; and thereby endeavoured to prevent the destruction of his brethren.

THE fourth question, namely, HOW CAN WE ACCOUNT FOR THE SEEMING PERVERSENESS IN THE CONDUCT OF JONAH? is, in a great measure obviated by the answers to the preceding questions. Jonah's conduct, though seemingly perverse, proceeded from the firm resolution of endeavouring to save his own people at the expence of the guilty Assyrians, or, by losing his own life.

God,

* This pronunciation is agreeable to the original יָפוֹ † See 2 Kings. xviii, 11, 12, and 19th verse.

God, the searcher of the human heart, seeing the good intention of Jonah, considered him by no means deserving of his divine displeasure or reproach, but saved and delivered him by his miraculous interposition. Thus the fifth question, WHY GOD DID NOT SHEW ANY DISPLEASURE CONCERNING JONAH'S CONDUCT, is, I hope, satisfactorily answered.

THE sixth and last, is now the only question that remains to be considered, — WHY WAS THE BOOK OF JONAH RANKED AMONG THE OTHER HOLY WRITINGS OF THE OLD TESTAMENT, SINCE NOT ANY ONE OF THE EVENTS IT CONTAINS, SEEMS TO CONCERN THE ISRAELITES?

THAT God is the kind and merciful father of ALL his creatures, is evident from innumerable circumstances, which we daily and hourly behold; we find it confirmed in prophane, as well as in Sacred history. The book before us, clearly evinces the paternal concern which he ever shews for the happiness, not of Israel in particular, but of all his Creatures in general. — “And should not I spare Nineveh,” &c. Jonah iv. last verse.

ISRAEL, as well as all other nations, may learn from this history, that true repentance ever induces God to let mercy turn the scale of justice, and that the same people, whose iniquity was now forgiven through their proper contrition, were afterwards punished and destroyed on account of their sins and wickedness*.

HAVING, with the assistance of the learned authors just mentioned, answered some questions that might be stated concerning the circumstance recorded in the book of Jonah, I will now endeavour to answer the objections that have been made against some of the events that are related in that history. But, as to produce every objection

* See Targum Jonathan, and Yarchi, on the 2d and 3d chap. of Nahum. And the 13th verse of the 2d chap. of Zephaniah.

objection that has been stated in the works of our numerous Commentators upon the Holy Scriptures, would be trespassing upon the time of the reader; I will endeavour to confute the objections that are produced in any ONE of our learned Commentators, in a manner that will expose the futility and sophistry of all the others.

I BELIEVE the history of Jonah has been made the subject of ridicule, as much as any one among the Sacred Writings. Besides the various objections that are stated, against the verity of the events described in this book, in the elaborate works of several of our very able Commentators, we find the following in the learned Stackhouse's history of the Bible.

FIRST, the improbability of Jonah's meeting with so large a fish, at the very moment he had been cast into the sea.

SECONDLY,—of Jonah's subsisting in that fish three days and three nights, without any air, and to be able to send up his prayers, &c. &c. and yet not be dissolved in the stomach, "which will do it's duty"—"at least," continues the Objector, "he must, when cast upon the shore, have been quite unfit to be sent upon another expedition."

THE Objector does not dispute, he says, the power of God, but, if I rightly understand him, he will not allow that power to be infinitely extensive.

As to Jonah himself, he considers him a sullen, refractory man, a disobedient and rebellious prophet, attempting to flee out of the reach of his God. And, lastly, that all the miracles that are recorded in that book, have been wrought for no other purpose than to compel the same wicked prophet to go to a corrupt and wicked people, &c. &c.

I COULD wish that the answers which in Stackhouse's history follow these objections, had been better adapted to confute them than they appear to be, or not produced at all.

THESE objections, it is true, are so very futile, and display so much of the genuine ignorance of an atheistical Objector, that they scarce merit any serious reply. But as they have been answered, I think I may take the liberty of stating in what manner I would have answered them myself.

—THE improbability of Jonah's meeting with so large a fish, &c. is, indeed, very great, were we to attribute it to chance only: and even then we must confess that it is not an impossibility. But how can we ascribe that to chance, which is represented in the history itself, as done by design? The text tells us *וַיַּכֵּן ה' דָּג גָּדוֹל לִבְלַע אֶת יוֹנָתָן* "And the Lord prepared a large fish to swallow Jonah." See Chap. ii. 1.

I CAN see nothing in this transaction that, as the objector expresses it, "Magnifies the power of God to such a degree as to diminish his wisdom."—On the contrary, as a miracle, it appears to me described in as natural a manner, as any one I remember to be related in the Sacred writings.—That food should rain down from the sky, at a certain and convenient hour, for the support of a million of souls, in a proper quantity for each, for the continuance of about forty years.—That a stone, when spoken to, should yield a well of water.—That the most unintelligent of animals should on a sudden speak the language of man, and reprove it's rider, &c. every one must allow to be more astonishing events, than that a large sea monster should swallow a man, and cast him up on the shore.

NAY, if Jonah had been left to swim, or float upon the water for three days and three nights, and during that exertion enabled to
send

send up his prayers; then be cast upon the shore by the power of the waves, and immediately after, sent to Nineveh to announce the prophecy; the miracle would have appeared to be of a much greater magnitude.

To deliver Jonah from a tempestuous sea, it was most proper to appoint a fish for that purpose, as there was not any thing in the sea, that could more effectually brave the fury of the waves, and more safely convey Jonah to the shore.

THAT he subsisted in the fish a longer time than could any man, unassisted by supernatural power, must be attributed to the same providence of God, and not, as Mr. Stackhouse accounts for it, to Jonah's being thrown into a trance, as it were, by being made, while in the fish, as insensible as the foetus in the womb, and other physical, and whimsical causes.

As to Jonah's being able to go to Nineveh when the fish had cast him upon the shore, that is by no means so astonishing as it seems to appear to the objector. The very relation of God's preparing a fish to swallow Jonah, implies—TO DELIVER him.—It promises us his preservation; and we are thereby led to expect to see Jonah make his appearance upon the dry land, UNHURT.

WITH respect to the infinitude of the power of God, the objector's reasoning is here as injudicious and absurd, as are the rest of his remarks. He would have it, it seems, that nothing which is beyond the confined power of his own narrow comprehension, should be attributed to the power of God.—If he believed that there is a God, he must at that instant have acknowledged that God to have power, and that power to be unlimited: for, how can we form an idea of an extent of that power from which all power is derived, and by which all power can be extinguished.

THERE

THERE is, I think, but one way to prove that any thing is limited; that is, to point out the very limit itself. Whoever therefore attempts to prove that the power of God is limited, should at the same time represent to us, in the clearest light, the cause that obstructs the Divine power from extending it's progression;—and that cause will, consequently, prove itself more powerful than the power it obstructs. Now that cause must not be a created being, for the creature must ever be subject to the power and control of it's Creator, especially when that Creator can, at any moment he please, put an end to the very existence of that creature.—Such a cause, I say, must be produced as is independent of God's power;—that is not his creature—the ever existed, and now exists in it's-self.

As long as such a being cannot be found, nor even formed in the mind, we must confess that the attribute of power, like all the other attributes of God, is beyond the human comprehension. Now, to ascribe an end to that of which we cannot trace the beginning, I hope the ingenious cavillers themselves will allow, to be as unsystematical as it would be presumptuous.

THIS, however, is but reasoning. We have a more infallible proof than mere logic, were it ever so accurate—God's own word. When even the first and greatest of all prophets* saw that it was impossible for human exertion to do what Israel desired, and God had promised should be done, we have God's words *היך יהוה תקצר* “Can the power of Jehovah be shortened†” suppressed, be deficient, or restrained, &c. The infinitude of God's power, therefore, must be universally acknowledged.

THE remaining observations of the objector's, namely, Jonah's conduct, and the wicked city of Nineveh delivered from God's just

* See Deut. v. † Numb. xi. 23, and Isaiah l. 2, 3. Ib. li. 1.

just wrath, will, in the course of the translation itself, be sufficiently confuted.

I CANNOT but take notice that in Mr. Stackhouse's "History of the Bible," some very strange and paradoxical notions are produced, in his answers to the above objections. But as they may be easily referred to, it is needless to produce them here, especially as it is not my intention to lessen the merit of a work in which is displayed so much learning and intelligence. Besides, it would too assuming in any, but particularly so in an unexperienced writer. I shall therefore only express my regret, to find that many learned men, piously intending to confute an half-learned, unbelieving objector, have by their argument and answers seemingly strengthened the objections that were suggested by ignorance; and chiefly for the reason mentioned before, that is, their incompetent knowledge of the Sacred, Original language.



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clearly continued.

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the Bible," some very strange and paradoxical notions are pro-
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learned men, piously intending to confute an ill-learned, un-
blessed objector, have by their argument and answers seemingly
strengthened the objections that were suggested by ignorance;
and chiefly for the reason mentioned before, that is, their in-
correct knowledge of the Sacred, Original language.

FAITHFUL TRANSLATION.

THE TRANSLATION.

J O N A H.

C H A P. I.

וַיְהִי דְבַר יְהוָה אֶל יוֹנָה בֶּן אֹמִתַּי לֵאמֹר:

TRANSLATION.

When the word of the Lord was with Jonah the son of Amittai, saying,

OLD VERSION.

Now the word of the Lord came unto Jonah the son of Amittai, saying,

THE ARRANGEMENT, AND LITERAL SENSE OF THE HEBREW WORDS.

When was word Jehovah to Jonah son Amittai saying

THE TRANSLATION.

J O N A H.

C H A P. I.

קום לך אל נינוה העיר הגדולה וקרא עליה כי עלתה רעתם לפני:

TRANSLATION.

2. ARISE, go to the great city of Nineveh, and prophesy concerning it; because their wickedness is come up before me:

OLD VERSION.

ARISE, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

HEBREW ARRANGEMENT.

ARISE go to Nineveh the city the great and call upon her because is gone up their wickedness before me.

THE TRANSLATION.

J O N A H.

C H A P. I.

וַיָּקָם יוֹנָה לְבָרַח תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא אֵנִיהָ בָּאָה תַרְשִׁישׁ
וַיֵּתֶן שָׂכָרָהּ וַיֵּרֶד בָּהּ לָבוֹא עִמָּהֶם תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה:

TRANSLATION.

3. THEN Jonah arose to hasten unto Tarshish to avoid the appearance of the Lord: and he went down to Japho, where he found a vessel that had come from Tarshish; so he hired it and went down into it to come away with them to Tarshish, from the appearance of the Lord.

OLD VERSION.

BUT Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fair thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

HEBREW ARRANGEMENT.

AND arose Jonah to hasten to Tarshish from appearance Jehovah and descended Japho and found vessel come Tarshish and gave her reward and descended in her to come with them to Tarshish from appearance Jehovah.

THE TRANSLATION.

J O N A H.

C H A P. I.

ויהוה הטיל רוח גדולה אל הים ויהי סער גדול בים והאניה חשבה להשבר:

TRANSLATION.

4. THEN the Lord spread a high wind over the sea, and there was a great tempest in the sea; and the ship appeared as if it had been breaking.

OLD VERSION.

BUT the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

HEBREW ARRANGEMENT.

AND Jehovah spread wind great to the sea and was tempest great in sea and the vessel she thought to be broken.

THE TRANSLATION.

J O N A H.

C H A P. I.

וַיִּרְאוּ הַמַּלְחִים וַיִּזְעְקוּ אִישׁ אֶל אֱלֹהָיו וַיְטִילוּ אֶת הַכֵּלִים אֲשֶׁר בָּאֲנִיָּה אֶל
הַיָּם לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנֶה יוֹנָה יָרֵד אֶל יִרְכַּת הַסַּפִּינָה וַיִּשְׁכַּב וַיִּרְדָּם:

TRANSLATION.

5. AND the mariners, being frightened, cried every one to his god: and they threw on the sea the vessels that were in the ship, to be unburthened of them: while Jonah, who had descended and laid himself down in one of the corners of the ship, was fallen asleep.

OLD VERSION.

THEN the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

HEBREW ARRANGEMENT.

AND they were frightened the mariners and they cried man to his god and threw the vessels which in ship to the sea to become light from off them and Jonah having descended to the corner the ship and laid down was asleep.

וַיִּקְרַב

THE TRANSLATION.

JOHN A. H.

CHAP. I.

ויקרב אליו רב החבל ואמר לו מה לך נרדמו קום קרא אל אלהיך אולי
יתעשת האלהים לנו ולא נאבד:

TRANSLATION.

6. AND the master of the vessel approached him, and said to him, What ails thee? Sleeping! arise; call Thou unto Thy God: perhaps THE LORD will have compassion upon us, and then we shall not perish.

OLD VERSION.

So the ship-master came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.

HEBREW ARRANGEMENT.

AND he approached to him master the vessel and said to him What to thee Sleeping Arise call Thou to Thy God perhaps he will consider the Elohim about us and not let us be lost.

ואמר

THE TRANSLATION.

J O N A H.

C H A P. I.

וַיֹּאמְרוּ אִישׁ אֶל רֵעֵהוּ לְכוּ וְנַפִּילָה גִּזְרֹת וְנִדְעָה בְּשִׁלְמֵי הָרֶעַךְ הַזֶּה הֲיֵשׁ
לָנוּ וְיִפְּלוּ גִזְרֹת וְיִפֹּל הַגִּזְרֵל עַל יֹנָתָן כִּי חָזַק יָמָיו יִצְרָאֵל דָּם מִבְּנֵי

TRANSLATION.

7. But the mariners said one to another, Let us go and cast lots, and we shall know who has brought this evil upon us. So they cast lots, and The Lot repeatedly fell upon Jonah.

OLD VERSION.

AND they said every one to his fellow, Come, let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

HEBREW ARRANGEMENT.

AND They said man to his neighbour Go and let us make fall lots and let us know that to whom the evil this to us and they made to fall lots and they fell THE Lots upon Jonah.

וַיֹּאמְרוּ

THE TRANSLATION.

J O N A H.

C H A P. I.

וַיֹּאמְרוּ אֵלָיו הַגִּידָה נָא לָנוּ בְּאִשֶּׁר לָמִי הָרָעָה הַזֹּאת לָנוּ מִה מְלֹאכְתְּךָ וּמֵאֵן
תָּבוֹא מִה אֶרֶצְךָ וְאִי מִזֶּה עִם אַתָּה:

TRANSLATION.

8. THEN said they to him, Since thou art the cause that this evil is come unto us, tell us, we pray thee, what thine errand is, and whence thou comest: Of what country and of what people art thou?

OLD VERSION.

THEN said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

HEBREW ARRANGEMENT.

AND they said to him tell Thou pray to us since to whom the evil this to us what thine errand and from whence thou comest which thy land and where of this people thou.

וַיֹּאמֶר

THE TRANSLATION.

J O N A H.

C H A P. I.

וַיֹּאמֶר אֲלֵיהֶם עֲבָרִי אֲנִי וְאֵת יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יִרְאֶה אֲשֶׁר עָשָׂה אֶת
הַיָּם וְאֵת הַיַּבֶּשֶׁה:

TRANSLATION.

9. AND he said unto them, I am an hebrew: I am in fear of Jehovah, the God of heaven, who hath made both the sea and the dry land!

OLD VERSION.

AND he said unto them, I am an hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

HEBREW ARRANGEMENT.

AND he said to them hebrew I and Jehovah God the heaven I FEAR who has made the sea and the dry.

THE TRANSLATION.

J O N A H.

C H A P. I.

ויראו האנשים יראה גדולה ויאמרו אליו מה זאת עשית כי ידעו האנשים כי
מלפני יהוה הוא ברח כי הגיד להם:

TRANSLATION.

10. THEN were the men also greatly afraid, and they said unto him, What! hast thou done this! for the men knew that he was hastening away from the appearance of the Lord, by what he had told them.

OLD VERSION.

OLD VERSION.

And he said unto them, I am an hebrew; and I fear the Lord. THEN were the men exceedingly afraid, and said unto him, Why hast thou done this? for the men knew that he fled from the presence of the Lord, because he had told them.

HEBREW ARRANGEMENT.

And he said to them hebrew I and Jehovah God the Lord. AND they feared the men fear great and said to him What this hast done for they knew the men that from the appearance Jehovah he hastening for had said to them.

ויאמרו

THE TRANSLATION.

J O N A H.

CHAPTER I.

וַיֹּאמְרוּ אֵלָיו מַה נַּעֲשֶׂה לָךְ וַיִּשְׁתַּק חַיִּים מֵעֵלֵינוּ כִּי חַיִּים הוּלָךְ וּסְעָר:

TRANSLATION.

11. AND again they said unto him, What can we do for thee? will the sea be at all calm around us? The sea is now swelling, and the tempest increasing.

OLD VERSION.

THEN said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought and was tempestuous.

HEBREW ARRANGEMENT.

AND they said to him what shall we do thee and will be calm the sea from off us for the sea going and raging.

THE TRANSLATION.

J O N A H.

C H A P. I.

וַיֹּאמֶר אֱלֹהִים שְׂאֵנִי הַטִּילֵנִי אֶל הַיָּם וַיִּשְׁתַּק הַיָּם מֵעֲלֵיכֶם כִּי יוֹדַע אֲנִי
כִּי בִשְׁלִי הַסַּעַר הַגָּדוֹל הַזֶּה עֲלֵיכֶם:

TRANSLATION.

12. AND he said unto them, Take me up, and cast me on the sea, and the sea will be calm around you: for I well know that this great tempest which surrounds you is directed to me alone.

OLD VERSION.

AND he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you, for I know that for my sake this great tempest is upon you.

HEBREW ARRANGEMENT.

AND they said to them lift up me and throw me to the sea and will calm the sea from off you for knowing I that to Me the storm the great this very upon you.

THE TRANSLATION.

J O N A H.

C H A P. I.

וַיַּחֲתְרוּ הָאֲנָשִׁים לְהָשִׁיב אֶל הַיָּבֵשָׁה וְלֹא יָכְלוּ כִּי הָיָה הַזָּרָח וְסַעַר עֲלֵיהֶם:

TRANSLATION.

13. YET the men rowed to return to land, but they could not, for the sea was swelling, and the tempest was increasing upon them.

OLD VERSION.

NEVERTHELESS the men rowed hard to bring it to the land; and they could not: for the sea wrought and was tempestuous against them.

HEBREW ARRANGEMENT.

AND they digged the men for returning to the dry and not they could for the sea going and storming upon them.

וַיַּחֲתְרוּ

THE TRANSLATION.

J O N A H.

C H A P. I.

ויקראו אל יהוה ויאמרו אנה יהוה אל נא נאבדה בנפש האיש הזה ואל
תתן עלינו דם נקיא כי אתה יהוה כאשר חפצת עשית:

TRANSLATION.

14. THEY then called unto the Lord, and they said, O, Jehovah! let not, we beseech thee, Our lives be lost together with the life of this man, nor lay upon us innocent blood: Thou art Jehovah! since it is Thy will, Thou doest it.

OLD VERSION.

WHEREFORE they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

HEBREW ARRANGEMENT.

AND they called to Jehovah and said O Jehovah not pray let us also be lost with life the man this very and not thou wilt give upon us blood pure for thou Jehovah since thou wilt thou doest.

THE TRANSLATION.

J O N A H.

C H A P. I.

וַיִּשְׂאוּ אֶת יוֹנָה וַיַּטְּלוּהוּ אֶל הַיָּם וַיַּעֲמֵר הַיָּם מִזַּעְפוֹ: וַיִּרְאֵהוּ

TRANSLATION.

15. THEN they took up Jonah and cast him on the sea, and the raging of the sea immediately ceased!

OLD VERSION.

So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

HEBREW ARRANGEMENT.

AND they lifted up Jonah and threw him to the sea and he stood the sea from his raging.

וַיִּרְאֵהוּ

THE TRANSLATION.

J O N A H.

C H A P. I.

וַיִּרְאוּ הָאֲנָשִׁים יֵרָאָה גְדוֹלָה אֶת יְהוָה וַיַּבְחוּ זֶבַח לַיהוָה וַיִּדְּרוּ נִדְרִים:

TRANSLATION.

* 16. AND the men feared the Lord with great fear, and offered a sacrifice unto the Lord; and they made vows.

OLD VERSION.

THEN the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

HEBREW ARRANGEMENT.

AND they feared the men fear great of Jehovah and they sacrificed sacrifice to Jehovah and they vowed vows.

* I cannot think what can have induced the translators to add to the First chapter of Jonah the first verse of the Second chapter. The first has in the original, and very properly, no more than SIXTEEN verses.

C H A P. II.

THE TRANSLATION.

J O N A H.

C H A P. II.

ומן יהוה דג גדול לבלע את יונה ויהי יונה במעי הדג שלשה ימים ושלשה
לילות:

TRANSLATION.

Now, the Lord had appointed a large fish to swallow Jonah;
and in the belly of that fish was Jonah three days and three
nights.

OLD VERSION.

Now the Lord had prepared a great fish to swallow up Jonah.
And Jonah was in the belly of the fish three days and three
nights.

HEBREW ARRANGEMENT.

AND he appointed Jehovah fish large to swallow of Jonah and
he was Jonah in the entrails the fish three days and three nights.

THE TRANSLATION.

J O N A H.

C H A P. II.

ויהפיל יונה אל יהוה אלהיו כמע' הדגה:

TRANSLATION.

2. AND Jonah prayed unto the Lord his God from the belly of the fish.

OLD VERSION.

THEN Jonah prayed unto the Lord his God out of the fish's belly,

HEBREW ARRANGEMENT.

AND he prayed Jonah to Jehovah his God from entrails the fish.

וַיֹּאמֶר

THE TRANSLATION.

J O N A H.

C H A P. II.

וַיֹּאמֶר קִרְאתִי מִצָּרָה לִי אֵל יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל שׁוֹעֲרִי שָׁמַעַת קוֹלִי:

TRANSLATION.

3. AND he said, —

Out of my affliction have I called unto the Lord,

And he hath answered me :

Though from the depth of the abyss have I cried,

Yet thou hast heard my voice.

OLD VERSION.

AND said, I cried by reason of mine affliction unto the Lord, and he heard me: out of the belly of hell cried I, and thou heardest my voice.

HEBREW ARRANGEMENT.

AND he said I have called out of affliction to me unto Jehovah and he answered me from womb abyss have I implored thou hast heard my voice.

THE TRANSLATION.

J O N A H.

C H A P. II.

והשליכני מצולה בלבב ימים ונהר יסבבני כל משברך וגליך עלי עברו:

TRANSLATION.

4. ALTHOUGH thou hadst cast me into the deep,
Into the very bosom of the sea;
Although the flood also surrounded me,
And all thy billows and thy waves carried me down;

OLD VERSION.

FOR thou hadst cast me into the deep, in the midst of the seas; and floods compassed me about: all thy billows and thy waves passed over me.

HEBREW ARRANGEMENT.

AND thou hadst cast me deep in hearts seas and flood surrounding me all thy breakings and thy rollings carried upon me.

THE TRANSLATION.

J O N A H.

C H A P. II.

ואני אמרתי נגרשתי מנגד עיניך אך אוסיף להביט אל היכל קדשך:

TRANSLATION.

5. ALTHOUGH I thought I was banished from thy regard:
Yet shall I again behold the Temple of thy Holiness!

OLD VERSION.

THEN I said, I am cast out of thy sight; yet I will look
again toward thy holy temple.

HEBREW ARRANGEMENT.

AND I I thought I am expelled from against thine eyes yet
shall I add to look toward temple thy holiness.

אפפוני

THE TRANSLATION.

J O N A H.

C H A P. II.

אפפני מים עד נפש יהום יסבבני סוף חבוש לראשי:

TRANSLATION.

6. YEA, the water had encompassed me even to the soul!
I was enclosed in the abyss!
Destruction hovering over my head!

OLD VERSION.

THE waters compassed me about, even to the soul: the
depth closed me round about, the weeds were wrapped about
my head.

HEBREW ARRANGEMENT.

THEY encompassed me waters until soul abyss enclosing
me destruction controlling to my head.

לקצבי

THE TRANSLATION.

J O N A H.

C H A P. II.

לקצבי הרים ירדתי הארץ ברחיה בעדי לעולם ותעל משחת חיי יהוה אלהי:

TRANSLATION.

7. To the very foundation of the mountains I descended!
While the earth continually fled from me!
Yet Thou hast raised my life from that depth:
Thou art Jehovah! Thou art my God.

OLD VERSION.

I WENT down to the bottom of the mountains; the earth
with her bars was about me for ever: yet hast thou brought up my
life from corruption, O Lord my God.

HEBREW ARRANGEMENT.

To cuttings mountains I descended the earth her fleeing
for my sake always and thou hast brought up from deep my life
Jehovah my God.

בהתעסף

THE TRANSLATION.

J O N A H.

C H A P. II.

בהתעטף עלי נפשי את יהוה זכרתי ותבוא אליך תפלתי אל היכל קדשך:

TRANSLATION.

8. YEA, when my soul shrunk within me
I contemplated Jehovah;
And my prayer is come unto thee
Even to the temple of thy holiness.

OLD VERSION.

WHEN my soul fainted within me, I remembered the Lord:
and my prayer came in unto thee, into thine holy temple.

HEBREW ARRANGEMENT.

IN overwhelming itself upon me my soul of Jehovah I
thought and thou let come to thee my prayer to the temple of
thy holiness.

משמרים

THE TRANSLATION.

J O N A H.

C H A P. II.

משמרים הבלי שוא חסדם יעזבו:

TRANSLATION.

9. THEY who worship unhallowed, vain things,
Turn from the mercy that awaits them.

OLD VERSION.

THEY that observe lying vanities, forsake their own mercy.

HEBREW ARRANGEMENT.

Who keep vanities profane their mercy they resign.

THE TRANSLATION.

J O N A H.

C H A P. II.

ואני בקול תודה אובחה לך אשר נדרתי אשלמה ישועתה ליהוה:

TRANSLATION.

10. BUT as for me, unto THEE will I sacrifice:
With the voice of true praise.
What I have vowed I will fulfil.
From JEHOVAH cometh Salvation.

OLD VERSION.

BUT I will sacrifice unto thee with the voice of thanks-
giving, I will pay that that I have vowed. Salvation is of the
Lord.

HEBREW ARRANGEMENT.

BUT I with voice praise I will sacrifice to THEE what I
vowed I will pay it Salvation to Jehovah.

ויאמר

THE TRANSLATION.

J O N A H.

C H A P. II.

יאמר יהוה לדג ויקא את יונה אל היבשה:

TRANSLATION.

11. THEN the Lord directed the fish toward the dry land; and it cast up Jonah.

OLD VERSION.

AND the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

HEBREW ARRANGEMENT.

AND impelled Jehovah to fish and cast up Jonah toward the dry.

THE TRANSLATION.

J O N A H.

C H A P. III.

וַיְהִי דְבַר יְהוָה אֶל יוֹנָה שֵׁנִית לֵאמֹר:

TRANSLATION.

AND the word of the Lord was with Jonah the second time, saying,

OLD VERSION.

AND the word of the Lord came unto Jonah the second time, saying,

HEBREW ARRANGEMENT.

AND it was word Jehovah to Jonah secondly, saying,

THE TRANSLATION.

J O N A H.

C H A P. III.

קום לך אל נינוה העיר הגדולה וקרא אליה את הקריאה אשר אנכי דבר אליך:

TRANSLATION.

2. ARISE, go unto the great city of Nineveh, and prophesy there the prophecy which I now communicate to thee.

OLD VERSION.

ARISE, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

HEBREW ARRANGEMENT.

ARISE go to Nineveh the city the great and call to her the calling which I now speak to thee.

ויקום

THE TRANSLATION.

J O N A H.

C H A P. III.

ויקם יונה וילך אל נינוה כדבר יהוה ונינוה היתה עיר גדולה לאלהים
מהלך שלשת ימים:

TRANSLATION.

3. THEN Jonah arose, and went to Nineveh according to the word of the Lord: but Nineveh being a very noble city, three days journey in extent;

OLD VERSION.

So Jonah Arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days journey.

HEBREW ARRANGEMENT.

AND arose Jonah and went to Nineveh like word Jehovah and Nineveh had been city grand Majestic of going three entire days.

THE TRANSLATION.

J O N A H.

C H A P. III.

ויחל יונה לבוא בעיר כהלך יום אחד ויקרא ויאמר עוד ארבעים
יום ונינוה נהפכת:

TRANSLATION.

4. JONAH tarried from going further into the city after one day's journey: and he prophesied and said—THERE ARE STILL FORTY DAYS: NINEVEH IS LOST!

OLD VERSION.

AND Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

HEBREW ARRANGEMENT.

AND waited Jonah to come in city the going day one and called and said still forty day and Nineveh overturned.

ויאמין

THE TRANSLATION.

J O N A H.

C H A P. III.

וַיֵּאֱמִינוּ אַנְשֵׁי נִינְוָה בֵּאלֵהִים וַיִּקְרְאוּ צוֹם וַיִּלְבְּשׁוּ שָׂקִים מִגְדֹּלָם וְעַד קִטְנָם:

TRANSLATION.

5. THEN the people of Nineveh believed the word of God: and they called for a fast; and they put on sackcloth both the rich and the poor.

OLD VERSION.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

HEBREW ARRANGEMENT.

AND they believed men Nineveh on God and called fast and clad sacks from their great to their small.

THE TRANSLATION.

J O N A H.

C H A P. III.

וַיַּעַן הַדָּבָר אֶל מֶלֶךְ נִנְוֶה וַיָּקָם מִכִּסְאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ מֵעָלָיו וַיִּכֶּם שָׂק
וַיֵּשֶׁב עַל הָאֶפֶר:

TRANSLATION.

6. AND when the king of Nineveh heard of it, he descended from his throne, and threw off his robes: and, covered with sackcloth, he sat down on ashes.

OLD VERSION.

FOR word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

HEBREW ARRANGEMENT.

AND reached the thing to king Nineveh and arose from his seat and passed his mantle from off him and covered sack and sat upon the ashes*.

* In the original this noun is in the singular number.

THE TRANSLATION.

J O N A H.

C H A P. III.

וַיִּזְעַק וַיֹּאמֶר בְּנִינָה מִטַּעַם הַמֶּלֶךְ וְגִדְלָיו לֵאמֹר הָאָדָם וְהַבְּהֵמָה הַבָּקָר
וְהַצֹּאֵן אֵל יִטְעֻמוּ מֵאוֹמָה אֵל יִרְעוּ וּמִים אֵל יִשְׁתּוּ:

TRANSLATION.

7. AND it was loudly proclaimed THROUGHOUT Nineveh, by order of the king and his nobles, That no man taste any thing: nor let the cattle, the oxen and the sheep feed or drink water.

OLD VERSION.

AND he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed nor drink water.

HEBREW ARRANGEMENT.

AND cried aloud and said in Nineveh from reason the king and his great saying the man and the cattle the oxen * and the sheep not let they taste aught not let they graze and water not let they drink.

* בָּקָר is a collective noun, meaning the species of oxen.

THE TRANSLATION.

J O N A H.

C H A P. III.

וַתִּכְסּוּ שָׂקִים הָאָדָם וְחַבְהֵמָה וַיִּקְרָאוּ אֶל אֱלֹהִים בְּחֹזֶקָה וַיֵּשְׁבוּ אִישׁ
מִדְרָכּוֹ הָרָעָה וּמִן הַחֲמָס אֲשֶׁר בְּכַפֵּיהֶם:

TRANSLATION.

8. LET the men cover themselves with sackcloth and the cattle also. Let the people fervently call unto Elohim. Let every man turn from his wicked way, and from their wonted cruelty.

OLD VERSION.

BUT let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

HEBREW ARRANGEMENT.

AND let cover themselves sacks the man and the cattle and they shall call to Elohim with force and they shall return man from his way the bad and from the violence which in their hands.

THE TRANSLATION.

J O N A H.

C H A P. III.

מִי יִדְעַע יִשׁוּב וְנַחֵם הָאֱלֹהִים וְשׁוּב מִחֶרֶן אַפּוֹ וְלֹא נֶאֱבַר:

TRANSLATION.

9. WHOEVER is conscious of his sins let him repent: that the great God may have mercy upon us and calm his anger, that we may not be lost.

OLD VERSION.

Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

HEBREW ARRANGEMENT.

WHOEVER knoweth let him return and may comfort The Elohim and rest of anger his wrath and not we shall be lost.

THE TRANSLATION.

J O N A H.

C H A P. III.

וירא האלהים את מעשיהם כי שבו מדרכם הרעה וינחם האלהים על
הרעה אשר דבר לעשות להם ולא עשה:

TRANSLATION.

10. AND God regarded their works; for they had turned from their wicked way: so God considered upon the affliction that he had said might be brought upon them, and had it not brought.

OLD VERSION.

AND God saw their works that they turned from their evil way; and God repented of the evil which he had said that he would do unto them; and he did it not.

HEBREW ARRANGEMENT.

AND saw the Elohim their works for they had returned from their way the bad and was comforted the Elohim that the affliction which he had spoken to be wrought for them not was wrought.

C H A P. IV.

THE TRANSLATION.

J O N A H.

C H A P. IV.

וירע אל יונה רעה גדולה ויחר לו:

TRANSLATION.

AND Jonah was very much grieved, and he was in great anxiety.

OLD VERSION.

BUT it displeased Jonah exceedingly, and he was very angry.

HEBREW ARRANGEMENT.

AND grieved to Jonah grief great and it troubled to him.

THE TRANSLATION.

J O N A H.

C H A P. IV.

ויתפלל אל יהוה ויאמר אנה יהוה חלוא זה דברי עד היותי על אדמתי
על כן קדמתי לברח תרשישה כי ידעתי כי אתה אל חנק ורחום ארך
אפים ורב חסד ונחם על הרעה:

TRANSLATION.

2. So he prayed unto the Lord, and said, —
Hear my prayer, O Lord, in these my words,
While I am yet upon the earth:
That I have been forward in hastening to Tarshish was,
Because I know thou art the gracious, the merciful,
The long-suffering God! compassionating,
And relenting in punishment.

OLD VERSION.

AND he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

HEBREW ARRANGEMENT.

AND prayed to the Lord and said Oh! Jehovah truly this my word while my being upon my earth upon thus I have forwarded to hasten to Tarshish for I know that thou God gracious and merciful long wrath and abundant mercy and considering upon the punishment.

ועתה

THE TRANSLATION.

J O N A H.

C H A P. IV.

ועתה יהוה קח נא את נפשי ממני כי טוב מותי מחי:

TRANSLATION.

3. THEREFORE, O Lord, I beseech thee, accept my soul now, for my death is better than my life.

OLD VERSION.

THEREFORE, now, O Lord, take, I beseech thee, my life from me, for it is better for me to die than to live.

HEBREW ARRANGEMENT.

AND Now Jehovah accept pray of my soul of me for better my death than my life.

ואמר

THE TRANSLATION.

J O N A H.

C H A P. IV.

וַיֹּאמֶר יְהוָה הֲחִיטְבָה הָרָה לִּי:

TRANSLATION.

4. AND the Lord said, Thou hast been anxious very justly.

OLD VERSION.

THEN said the Lord, doest thou well to be angry?

HEBREW ARRANGEMENT.

AND he said Jehovah how well hath it troubled thee.

R

וַיֹּאמֶר

THE TRANSLATION.

J O N A H.

C H A P. IV.

ויצא יונה מן העיר וישב מקדם לעיר ויעש לו שם סכה וישב תחתיה
בצל עד אשר יראה מה יהיה בעיר:

TRANSLATION.

5. Now Jonah had left the city: and he sat at the east side of the city, where he had made himself a tent; and he sat down in the shade thereof to see what would happen in the city.

OLD VERSION.

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

HEBREW ARRANGEMENT

AND going Jonah from the city and sat of front to city and had made him there tent and sat down by her in shade until that should see what would be in city.

THE TRANSLATION.

J O N A H.

C H A P. IV.

וּמִן יְהוָה אֱלֹהִים קִיקֹן וַיַּעַל מֵעַל לְיוֹנָה לְהוֹיֵת צֶלַעַל רֹאשׁוֹ לְהַצִּיל לוֹ
מִרְעָתוֹ וַיִּשְׂמַח יוֹנָה עַל הַקִּיקֹן שִׂמְחָה גְדוֹלָה:

TRANSLATION.

6. AND the Lord God provided a plant, and made it grow above Jonah, to be a shade over his head, to relieve him in his grief: and Jonah was greatly rejoiced at the plant.

OLD VERSION.

AND the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

HEBREW ARRANGEMENT.

AND appointed Jehovah Elohim Kikajon and brought up above to Jonah for to be shade upon his head to relieve him of his grief and rejoiced Jonah upon the Kikajon joy great.

THE TRANSLATION.

J O N A H.

C H A P. IV.

וּמִן הָאֱלֹהִים הוֹלַעַת בַּעֲלוֹת הַשָּׁחַר לַמָּחָרֶת וְתָךְ אֶת הַקִּיקָיוֹן וַיִּבְשֶׁן:

TRANSLATION.

7. AND God sent a worm the next morning, at the break of day, and it smote the plant, and it withered.

OLD VERSION.

BUT God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

HEBREW ARRANGEMENT.

AND appointed the Elohim worm on going up the morning to the morrow and she smote to the Kikajon and it was dried.

וַיִּבְשֶׁן

THE TRANSLATION.

J O N A H.

C H A P. IV.

וְהָיָה כִּזְרַח הַשֶּׁמֶשׁ וַיִּמָּן אֱלֹהִים רוּחַ קָדִים חֲרִישִׁית וְתָךְ הַשֶּׁמֶשׁ עַל רֹאשׁ
יוֹנָה וַיִּתְּעַלֶּף וַיִּשְׁאַל אֶת נַפְשׁוֹ לָמוּת וַיֹּאמֶר טוֹב מוֹתִי מַחִי׃

TRANSLATION.

8. AND when the sun shone, God sent forth a still east wind, and the sun scorched the head of Jonah, and he grew faint: so he desired to die, and said, My death would be better than my life.

OLD VERSION.

AND it came to pass when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

HEBREW ARRANGEMENT.

AND it was in shining the sun and appointed Elohim wind east stilling and she struck the sun upon head Jonah and it fainted him and he asked his soul in order to die and said better my life from my death.

וַיֹּאמֶר

THE TRANSLATION.

J O N A H.

C H A P. IV.

וַיֹּאמֶר אֱלֹהִים אֶל יוֹנָה הֲדַיְטָב הָרַח לְךָ עַל חֻקְּךָ וַיֹּאמֶר הֵטֵב הָרַח
לִי עַד מוֹת:

TRANSLATION.

9. AND God said to Jonah, Art Thou very anxious about the plant? And he said, Very anxious, almost to death.

OLD VERSION.

AND God said to Jonah, Doest thou well to be angry for the gourd? and he said, I do well to be angry, even unto death.

HEBREW ARRANGEMENT.

AND said Elohim to Jonah has it very much troubled THEE upon the Kikajon and he said very has it troubled to me till death.

THE TRANSLATION.

J O N A H.

C H A P. IV.

וַיֹּאמֶר יְהוָה אֵתָּה חֶסֶת עַל הַקִּיקָן אֲשֶׁר לֹא עָמַלְתָּ בּוֹ וְלֹא גִדְלָתוֹ
שִׁבְּן לַיְלָה הָיָה וּבֹן לַיְלָה אָבָד:

TRANSLATION.

10. THEN said the Lord, Thou hast been concerned ABOUT THE PLANT, which thou hast neither laboured for nor made to grow; which in one night had it's being, and in the next night was destroyed:

OLD VERSION.

THEN said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

HEBREW ARRANGEMENT.

AND said Jehovah Thou hast been concerned UPON THE KIKAJON which not thou hast toiled on him and not thou hast brought him up; that within night was and within night was lost.

THE TRANSLATION.

J O N A H.

C H A P. IV.

ואני לא אחוס על נינוה העיר הגדולה אשר יש בה הרבה משתים
עשרה רבו אדם אשר לא ידע בין ימיו לשמאלו וברחמה רבה:

TRANSLATION.

11. AND should not I be concerned ABOUT NINEVEH, that great city, which contains more than twelve times ten thousand persons that know not their right hand from their left hand? besides a multitude of cattle.

OLD VERSION.

AND should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

HEBREW ARRANGEMENT.

AND I not I to be concerned UPON NINEVEH the city the great which is in her much of twice and ten Ten-thousand man who not knew between his right to his left and cattle great.

NOTES

ON

J O N A H.

CHAP. I.

VERSE 1. **W**HEN THE WORD: &c. in the old version, Now, &c. which makes the ו of וְהָיָה the וְהָיָה conjunction, “now” at that time, when the already related event had taken place, “the word of the Lord came unto Jonah.” Whereas we see the history of Jonah is perfectly distinct, and not in any sense whatever, connected with any thing that has been related before. WHEN renders the ו in English what it stands for in Hebrew, an adverb of time, relative to what happened when the word of God was with Jonah, but not alluding to the circumstance of that word coming to him; as if the text had been—JONAH ROSE AND WENT TO TARSHISH WHEN THE WORD OF GOD HAD TOLD HIM TO RISE AND GO TO NINEVEH, &c.

—THE WORD OF THE LORD WAS WITH JONAH:—not “CAME unto Jonah:” the text is יהי of הוה to be; not ויבוא of בוא to come. Whenever the word ^ה דבר the word of God, and the word לאמר saying,

saying, are in the same sentence, the distinct word of God is meant, and not the spirit of prophecy. As long as that prophetic spirit was not upon Jonah, he was not authorized to go to Nineveh, but was at liberty to go any where else, without trespassing any command of God. God's intention only had been communicated to him, not his command.—He was to go in some future time, not then.—To avoid therefore that spirit of prophecy, Jonah hastened to Tarshish.

2. THE GREAT CITY OF NINEVEH: the Hebrew idiom generally mentions the noun substantive first, and then follow the adjectives. See my literal arrangement.—to translate idioms literally is destroying the originality of the language, and diverting the force of the idiom itself from the very object which it figuratively expresses.

—PROPHECY CONCERNING HER: the Targum of Jonathan very properly has *ואתגב עליה* Not the act of "CRYING" but to ANNOUNCE is meant.

—CONCERNING HER: the original word is *עליה* which, literally is, upon her. It is neither *נגדה* against her, nor *אלה* to her.

—BECAUSE: here the Lord communicates to Jonah his intention concerning Nineveh, and represents the cause of that intention: but the prophet is not informed what he shall prophesy, nor when he should go to Nineveh.—He could not go thither to prophesy, as long as he was ignorant of the prophecy itself.

3.—THEN: when God had ceased to speak.

—TO HASTEN: the literal meaning of *בהמה* is, to hasten. The explanation of the action which this verb denotes, is in the best Hebrew Lexicons *זריזות מדהר* exertion, haste. *זריז כצל ולא יעמוד* He passes like a shadow and tarries not. Job xiv. 2.

—TARSHISH:

—**TARSHISH**: that place, being beyond the sea, which divides it from the borders of Judea, was a proper asylum for Jonah; for, the Hebrews assert that, the spirit of prophecy never dwells in any man out of the holy land.

—**TO AVOID THE APPEARANCE**: &c. this is a perfectly faithful rendering, though it is not strictly literal — **TO AVOID**, is understood in the original, and I therefore take the liberty to express it in the translation. This verb is beautifully rendered in a German Bible, where the expression of Nehemiah, Chap. vi. 2. **הָאִישׁ כְּמוֹנִי יִבְרַח** is translated, — Soll ein man als ich — **SICH VERBERGEN**. If the word had been **וָנוּס** of **נוּס** to flee, the rendering in our Bible would have been just, as Exod. xiv. 25. and 27.

The context of this passage is very remarkable. The literal sense of it runs thus, — ‘Then arose Jonah to hasten to Tarshish from the appearance of the Lord,’ — and when he had engaged a vessel, the text continues — ‘and he went down into it to come away with them to Tarshish from the appearance of the Lord.’ Here we see “from the appearance of the Lord” is neither connected with his **ARISING** and **HASTENING AWAY**, in the beginning of the verse, nor with his **GOING DOWN** into the vessel and his **COMING AWAY**, at the latter part of it; but both, at the beginning and at the latter part of the verse, the expression “from the appearance of the Lord” is alluding to and connected with “**TARSHISH**” — because Tarshish was the place where, he was sure he should not see the appearance of the Lord: that place being what is in Hebrew expressed by **מֵחוּץ לָאָרֶץ** beyond (the borders of) the land (of Israel.)

I WILL endeavour to place the above remark in a clearer light: — If the text had meant that **JONAH FLED FROM GOD**, the Hebrew words must have been **לִבְרוּחַ מִפְּנֵי יְהוָה**. But we see it in one place, **לִבְרוּחַ תְּרִשִׁישָׁא** to hasten to Tarshish, and in the other **לִבְרוּחַ תְּרִשִׁישָׁא**

to come to Tarshish, and in both places immediately after the word Tarshish follows מִלִּפְנֵי ה' the מ denoting the ablative, separation, and the ל is the genitive case; which, being thus conjoined, they literally signify that Tarshish is a place separated FROM those places that are of God, that is, that are visited by the prophetic spirit or appearance of God. I wonder that none of the Commentators I have applied to, took notice of this beautiful turn of language in the text before us. By the second verse of Chap. iv. the interpretation is confirmed,—‘I therefore was forward in hastening TO TARSHISH’ not in hastening FROM THEE.

THE APPEARANCE: if the original were מִפְנֵי יְהוָה the translation must be, from the face or presence of the Lord: but it is מִלִּפְנֵי ה' which, the best Hebrew Commentators interpret, the spiritual and prophetic appearance, and not the visible nor the omnipresence of God.—The excellent paraphrast Jonathan has מִן קֶדֶם דְּאִיתְּנִי בְשֵׁם ד' "from prophesying in the name of the Lord.

—THAT HAD COME &c. בָּאָה of בָּאָה to come. I cannot find a reason why the translators of our present version should have rendered this verb TO GO, —“a ship GOING to Tarshish” as if the verb had been הוֹלֵךְ of הָלַךְ to go; and as if תְּרַשֵּׁשׁ had been as it is in the beginning and in the conclusion of this verse, in the dative case תְּרַשֵּׁשׁ to Tarshish.

—HE HIRED IT: the text has, וַיִּתֵּן שְׂכָרָהּ and he gave the reward or hire of her: he paid the whole fare for the vessel, to induce the Captain to go immediately to Tarshish. We do not hear of any passengers or of any cargo. The MARINERS only and their CAPTAIN were there. Nothing was thrown into the sea to lessen the weight of the Ship, but הַכֵּלִים THE VESSELS, See verse v, perhaps such as barrels, and other heavy things that belonged to the ship; no merchandize or other cargo is mentioned in the text: but he engaged the vessel.—

—To

—TO COME AWAY WITH THEM: לָבוֹא not לֵהֲלֹךְ “to go” with them, is therefore erroneous: to come away, is expressive of the haste of Jonah, and I have therefore rendered it literally rather than use a better term and destroy the force of the original word.

—WITH THEM: with the mariners, without waiting for any one else.

4. SPREAD: הִטִּיל of טָוֵל to scatter, disperse, to spread abroad.

—HIGH WIND: here I present the sense of the Hebrew idiom, GREAT WIND, by the English idiom A HIGH WIND.

—OVER THE SEA: literal to, or towards, the sea: if the expression אֶל הַיָּם were an idiom, I would perhaps use the better phrase of the Old Version, “into the sea:” but as there is in Hebrew a word that is generally used for the prepositions IN, WITHIN, INTO, AMONG, and BETWEEN, namely בֵּתוֹךְ I think I may render the word אֶל before us, OVER, to make the adverb agree with the verb to ‘spread,’ especially as the literal meaning TO, OR TOWARDS, would not have produced that concord.

THAT there is a difference between אֶל TO, TOWARDS, and between the word בֵּתוֹךְ IN, AMONG, WITHIN, &c. is evident from the expression in question, אֶל הַיָּם and the words בֵּתוֹךְ הַיָּם Exod. xiv. 16, 22, 27, and 29.

THAT this word בֵּתוֹךְ is the only proper word for IN, INTO, &c. is very obvious from the word בֵּים Exod. xiv. 28. where it explains the action of נָסוּם לִקְרָאָתוֹ “fled against it” i.e. struggled against it, described in the preceding verse, the 27th and in Exod. xv. 1, 3, and particularly the 18th verse.

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THE word בים in neither of these places means "IN," or "INTO," but the INGRESS, their engaging with, or encountering the sea. This is an instance of the nice distinction the Hebrew language is capable of expressing. — This word בים denotes THE INTERMEDIATE ACTION between the ACTION of advancing TO, or TOWARDS the sea, expressed in xiv. 27, and explained by the 28th verse, and between the SUFFERING of being IN the sea, expressed in xv. 5, and explained by the 10th verse.

THE active part of APPROACHING is expressed by the word here in consideration, אל Exod. xiv. 20, TO, OR TOWARDS:

PHARAOH having come to the farthest extent, the border of the sea, the INTERMEDIATE action of entering, engaging, or encountering, is described by prefixing ב to ים namely, בים Exod. xiv. 28. and —

THE SUFFERING of being IN, WITHIN, the sea, is expressed, by וַיָּבֹא and, to make this word וַיָּבֹא as emphatical as possible, the ב which denotes the intermediate action of entering, &c. is prefixed to it, and the word becomes בַּיָּם see Exod. xiv. 16, 22, 27, and 29.

THE idea of this INTERMEDIACY I should find difficult to convey, by ONE word, in any other language I know.

—IN THE SEA: בים this is the intermediate action, the INGRESS of the wind into the sea. — Having been directed to take it's course אל הים TOWARDS the sea, the tempest began with being בים IN the sea, that is, engaging, as it were, with the waves. We are afterwards informed of the EFFECT of both the wind being spread over, sent TOWARDS the sea אל הים and of it's being IN the sea, בים namely, "THE SEA WROUGHT AND WAS TEMPESTUOUS" — the waves were SWELLING AND THE TEMPEST INCREASING.

—APPEARED

—APPEARED AS IF IT HAD BEEN BREAKING.—Houbigant observes חשבה "idem ac חשבה in paoul;" which he renders "putabatur;" but he is mistaken: First, because the verb חשב to think is, in pual, which I suppose Houbigant means by "PAOUL" when feminine חשבה without the ך, Secondly, 'PUTABATUR,' must have been נחשבה was thought, or supposed, or considered BY OTHERS: and thirdly, his alteration would change the original, well applied VERB חשב for the totally inapplicable ADJECTIVE חשבה dear, valuable, precious, &c. The word in the text חשבה personifies the vessel:—it represents it as labouring against, yet seemingly unable to resist the fury of the waves, and upon the moment of surrendering itself to their superior strength, and to be split asunder.

It is a just remark that "the Bible should be a classical book," that is, the language of the translation of the Sacred writings should be classical, not vulgar; grammatical, not incorrect. I think the idiom in the Old version "so that the Ship was like to be broken," is, though apparently applicable, yet not so much expressive of the state in which the ship then actually was, as it is intimating the condition in which it was likely to be afterwards.

SEVERAL Commentators have made this mistake: The text describes the then condition of the Ship, not of the minds of the Mariners. The Ship, as I have just observed, is represented as active, —THE VESSEL SHE THOUGHT, is my literal translation.—This personification is in the Hebrew language described by: עולה רצנית בדבר שאין בו רצון TO ATTRIBUTE VOLITION TO A BEING THAT IS NOT POSSEST OF ANY VOLITION. R. S. Yarchi, explains the term very beautifully: נדמת כאלו היא נשברת —SHE APPEARED AS IF SHE HAD BEEN BREAKING. R. D. Kimchi, however, interprets as if THE MARINERS THOUGHT that the vessel would break in pieces. Houbigant considers it in the same sense. But it is very obvious

obvious that this cannot be the meaning of the words: to have conveyed this sense the text must have been חֲשֵׁבוּ שֶׁתִּשְׁבֵּר הָאֵנִידָה. Therefore, if Houbigant had even meant PA-UL, now called KAL חֲשֵׁבוּ would still be improper.

5.—ON THE SEA: Though this is not a proper term in English, yet it is literal, and not inconsistent with grammar. That I have given this literal rendering, is to shew the beautiful distinction and expressiveness of Hebrew words: אֶל הַיָּם towards, over, upon the sea.—If, as from the expression in Exod. xv. 10. we may conclude, by the word SEA is meant that BODY OF WATER which is encompassed by it's borders, the land, the rendering in the Old Version, "INTO THE SEA" is, taking the literal sense of the English words, certainly improper, when we consider that at the time when they cast the "wares into the sea" the tempest was so violent that "the ship was like to be broken," and consequently, no "wares" whatever could have sunk, but must have remained UPON THE SURFACE of the water, and been driven or carried away by the waves.

If, as some writers assert, by the word SEA is meant THE SPACE which contains that body of water, and which is from it's form only distinguished from other pieces of water by this word SEA, the literal meaning of the word "into" remains still inapplicable to the present circumstance; for, that sea, that space, not only being filled with the body of water, but that water, being disturbed, and unyielding to let any "wares" penetrate it's surface; how can they be said to be WITHIN or "INTO" that space?

THE expression "into the sea" is, I must allow, a very proper term with respect to language; but by my rendering אֶל הַיָּם ON THE SEA, I wish to convey the difference which is observed in the text between casting or throwing any thing TOWARDS a place, and between its being actually WITHIN that place.

—THE VESSELS: כֵּלִים can never mean "WARES."

—To

—TO BE UNBURTHENED OF THEM לְהַקֵּל: as in Exod. xviii, 22. and in many other passages.

—WHO HAD DESCENDED: the word יָרַד is the preterite of, and alluding to יָרַד verse the 3d.

—ONE OF THE CORNERS: here again we have an instance of the Hebrew accuracy of expression: it literally is, “the sides of the ship;” but it is idiomatic.—A ship has no corners in it; the planks every where meet concavously, and the whole is oval: it is all sides, as it were: the Hebrew therefore has, “the sides of the ship.” Yet, this idiom translated literally, does not sound well: and I doubt whether, if the same expression had been applied to a man in a boat that had, for repair or for some other reason, been lying on the sand in a wharf,—I doubt, I say, whether the expression of his “LAYING AND BEING FAST ASLEEP” AT THE SIDE OF THE BOAT, would not have conveyed to us the idea of his lying at the OUTSIDE of the boat. Besides, the term “INTO the sides” is, in my opinion, not consistent with either the grammar or the idiom of the English language. If the translators had but properly considered the peculiar force of the word אֵל which I have endeavoured to explain above, they would not, I believe, have rendered the Hebrew words אֵל יָרַכְתִּי “INTO the sides.” It never means “into,” or within; but almost always, TO, TOWARDS, NEAR, OVER, BY, UPON. How can we understand the expression of—a man laying himself down INTO THE SIDES of any thing? To avoid this impropriety of expression, I have taken the liberty to render the words in question,—‘in one of THE CORNERS OF THE SHIP,’ notwithstanding there not being any particular corners in the generality of vessels. D. KIMCHI explains the term אֵל אֶחָד מִן הַיָּרְכָתִים ‘to one of the sides.’ ABARBENEL and YARCHI have the same. JONATHAN in his Targum, has לְאַרְעִית on the ground. Not one have I seen that renders the word “into the sides.” From their considering the word יָרַכְתִּי as if it were in the singular number, I

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conclude,

conclude, that it is a collective noun, comprising the side-boards, or lateral planks of the vessel, at the lower part of which Jonah had laid himself down: and I think I may be allowed to term that spot, ONE OF THE CORNERS. We meet with the same word in Jeremiah xxxi. 8. וקבצתי מירכתי ארץ and I will gather them from THE CORNERS of the earth—in the bible rendered “from THE COASTS of the earth,” whereas there is in Hebrew a plain and proper word for COAST, namely, חוף. The explanation of a collective noun, in this instance, is in Hebrew בא לשון רבים על יחיד i. e. ‘the plural representing the singular.’

6.—APPROACHED HIM: ויקרב of קרב to approach. ויבא אליו is “and he came to him.”

—WHAT AILS THEE: מה לך literally, What to thee? it is an Hebrew idiom, answering the French Qu’avez vous? and not “What meanest thou.” He did not mean any thing.

—SLEEPING! נרדם not “O sleeper.” This word is by no means a reproach; nor is it a NOUN: it is the participle present of רדם to be asleep of weariness. We find the same word in Judges iv. 21. where, to render it, AND HE WAS A SLEEPER, would be just as absurd as “O sleeper.”—This word occurs in many passages in Scripture.

CALL THOU UNTO THY GOD: because the mariners had prayed EVERY ONE TO HIS god. ver. 5.

—PERHAPS THE LORD WILL: &c. the word אלהים with the definite article, the ה—As if he had said, “Since OUR gods are silent, perhaps THY God, the Elohim, will help us. I must confess, I am ignorant of the energy of the expression in the Old Version—“If so BE THAT GOD WILL THINK UPON US THAT WE PERISH NOT.”

—HAVE

—HAVE MERCY UPON US: יתעשת the Hithpael of עשה to consider, to meditate.

7.—BUT THE MARINERS: the word מלחים is not here in the original, but I have inserted it, to explain who are meant by ואמרו 'and they said one to another.'—While the master of the vessel exhorted Jonah to pray for them all, they, THE MARINERS, said, Let us cast lots, &c.—To cast lots on particular occasions, was by no means uncommon among the superstitious of that time.

—THE LOT REPEATEDLY FELL UPON JONAH: the decisive lot. The word הגורל is a collective noun, and generally used in Hebrew to express the plural number: Numb. xxvi. 55. Joshua xviii. 6, 8, and 10. Psalms xxii. 18. Isaiah xvii. 4, and xxxiv. 17.—I have not, however, added this word without some authority. In the excellent commentaries of the learned Abarbanel, on the passage before us, we find the following assertion:

לא עשו הגורל פעם אחד בלבד כי אולי מקרה הוא אבל עשו פעמים רבים גורלות וממנים מתחלפים מהם ותמיד בכל אחד מהם נפל הגורל על יונה:

—‘THEY did not cast lots once only, lest it might fall by chance; but they cast lots many times, and the decisive lot turned from them, and continually, by every one of them, fell upon Jonah.’ This the Commentator proves from the word being twice in the plural number and once in the singular, collective.—I could not by the translation have conveyed this idea to the reader without inserting the word REPEATEDLY, or a word of the same import: this liberty will therefore, I hope, be thought justifiable. It renders the English an interpretation as well as a translation of the verse.

8.—SINCE THOU ART THE CAUSE: the literal translation, properly connected, would run thus.—Thou, for whom this evil is to us, pray, tell us, &c. The question in the Old Version “Tell us for whose cause this evil is upon us,” is very inconsistent, I think, after they had placed faith in the casting of their lots, and the lot had pointed out the cause. The text by no means conveys the meaning of our version.

—TELL US WHAT THINE ERRAND IS: מְלָאכָתָךְ of לֵאמֹר to send, for which, as a verb, שָׁלַח is made use of; but it is the primitive to the word before us, which means a message or an errand, as בְּמִלְאָכָתָם in Haggai i. 13, and also to the word מְלָאךְ a messenger, and in 1 Sam. xxiii. 27,

9.—I AM IN FEAR OF: &c.—This is a proper answer to their enquiries. It accounts to them for his precipitation, described in the third verse of this chapter, where we are informed that Jonah engaged the whole vessel, and urged “them,” the mariners, not to be detained by any cause whatever.—It accounts for his immediately descending; for his weariness; for his being overcome by a תִּרְדֵּמָה a heavy sleep; and lastly, it accounts for his not praying to the Lord when the danger surrounded them: for how could he address God when he was endeavouring to avoid his divine appearance? his spirit of prophecy.—How could he lift up his heart to God when he was IN FEAR OF GOD!—Our version has, “I fear the Lord, the God of heaven,” &c. which, in my opinion, is expressive of Jonah’s piety and virtue. Now, to boast of these when he was considered by all that surrounded him as the cause of the danger in which they then were—to say, that he is a good man, that fears, that is, loves and honors God, when at the same time he intreats them to cast him into the sea, and tells them that the great tempest was “FOR HIS SAKE,” appears to me to be extremely inconsistent with every circumstance mentioned in the passages.

ACCORDING

ACCORDING to my translation, the next verse comes very natural.

10.—HAST THOU DONE THIS: attempted to flee from the appearance of God! they understood that he could only mean the prophetic APPEARANCE, not his Omnipresence; for he had just said that he was in fear of the God of heaven, who hath made every thing, and consequently, is every where.—This verse, connected with the preceeding, is in our Version, totally unintelligible.—What I render I AM IN FEAR OF JEHOVAH, in the verse before this, Abarbanel interprets

יהוה אלהי השמים אני ירא שחטאתי לפניו לו לברו הטאתי:

That is,—‘Jehovah, the God of heaven, I am in fear of, for I have sinned against him—to him only have I sinned.’ R. Aben Ezra, has *השיב להם שאין לו יראה רק מה:* that is, Jonah ‘answered them that he was in fear of the Lord only.’ The mariners’ exclamation HAST THOU DONE THIS! is therefore very natural: for—

—THE MEN KNEW THAT HE WAS HASTENING AWAY: &c. בָּרַח present, not בָּרַח “he fled” as in the Old Version.—The auxiliary WAS must here be taken in, to assist us in representing an action, though now past, yet in agitation at the time then present.—How could the opposers to the “masoretic” points have made this distinction?

—FOR THEY KNEW—BY WHAT HE HAD TOLD THEM: by his comprehensive assertion ‘I AM IN FEAR OF JEHOVAH, &c.

11.—WHAT CAN WE DO FOR THEE? not “what shall we do unto thee?” When Jonah had told them that he was in fear of Jehovah, the text tells ‘—then were the men also greatly afraid:’

the

the question what they should do "to" him, is therefore totally inconsistent.—They rather must have been afraid to be near him, and much more so to do any thing "to" him. They felt for him, for he was in grief and anguish: they therefore wished to do something FOR HIM; nothing "to" him.

—WILL THE SEA BE AT ALL CALM? this question shows that they considered him superior to themselves in knowledge.—The Old Version has—"that the sea may be calm," &c. How should the mariners have known that IF THEY DID ANY THING "UNTO" HIM, the sea would be calm? The translators did not, it seems, consider that they themselves had read the whole chapter through, and informed themselves of the effect which the action of throwing Jonah into the sea had upon the sea, before they translated this verse: they therefore make the mariners speak as if they also had known the event that would take place as soon as something should have been done "unto" Jonah, namely, "cast forth into the sea."

—Now SWELLING: הולך the participle present of הלך to go, to rise, &c. not "wrought."

12—TAKE ME UP: this corresponds with verse 3. 'and he went down into the vessel;' and verse 5—'had laid himself down,' &c. Though Jonah was firmly resolved, and eagerly wished to lose his life in order to save his own people, yet he too well knew the heinousness of suicide to perpetrate so criminal an action. He therefore told the idolaters the cause of the danger that surrounded them, and intimated to them the means of delivering themselves from that danger: but he would not himself be accessory to the action: he would not cast himself into the sea, nor even ascend from the lower part of the vessel, for that would have been being active; but he assured them that he would SUFFER himself to be cast overboard.

—ON

—ON THE SEA: this expression I have endeavoured to explain, and to reconcile above, on verse 5.

—I KNOW WELL: here we have the emphatical pronoun **אני**. If the text had simply been **ידעתי** the proper rendering would have been, I know; but it is **ידע אני** I KNOW, I AM CERTAIN.

—DIRECTED TO ME ALONE: not “for my sake,” the Hebrew word is **בשלי** which is a contraction for **באשר אלי** not for **בשבילי**.

13.—TO RETURN **להשיב** of **שוב** to return. From “to bring it to the land,” in our Version, we might conclude that they exerted themselves to make harbour at Tarshish, their destined coast. The text informs us that they strove to return,—to Japho or “Joppa.”

14.—THEY THEN CALLED UNTO THE LORD: they first cried to their several idols; then unburthened the vessel, verse 5; then desired Jonah to pray for them to his God; verse 6. then they cast lots; verse 7. When Jonah had told them that his God was Jehovah, the God of every being, verse 9. they were afraid: verse 10. they then exerted their skill and tried the power of the oars: verse 13. and when that had failed, **THEY WORSHIPPED THE TRUE GOD.**

—OUR LIVES,—TOGETHER WITH THE LIFE OF THIS MAN: “Let us not perish for this man’s life,” appears to me to contain no sense at all. They cannot have meant, by this expression, that they besought God to forgive them for committing murder if they cast Jonah into the sea; because they had now every reason to believe that it was, as they in the same verse express it, and as Jonah had assured them,—God’s own will. They cannot have feared that, in consequence of that action, the storm would become more violent, and cause them to suffer ship-wreck, and thereby

thereby lose their lives; for Jonah, in whose word they had by this time placed confidence, had assured them that — **THE TEMPEST WAS DIRECTED TO HIM ALONE:**—that “for his sake was this great tempest upon them,” and that, if they cast him into the sea, “the sea would be calm unto them.” Besides, if by “let us not perish for this man’s life,” they meant that they thought he did not deserve to be put to death, the additional expression, “and lay not upon us innocent blood,” becomes an insipid redundancy, and the conclusion of their prayer unintelligible. The translation I lay before the reader arises from my understanding the sense of the original in the following light. After the Mariners had tried every exertion in their power, they found there was but one alternative left them, namely, to perish together with Jonah, or, to save themselves, to cast him into the sea. Then they prayed, — **LET NOT US BE LOST WITH THE LIFE — בְּנַפְשׁ — OF THIS MAN.** which I render, ‘LET NOT OUR LIVES BE LOST, &c.—because it appears to me, that when they prayed, not to be LOST, they meant, NOT TO LOSE THEIR LIVES,—‘NOR LAY UPON US INNOCENT BLOOD,’—‘for though he is innocent to us, yet we must either die with him, or suffer him alone to die.’

—**THOU ART JEHOVAH! SINCE IT IS THY WILL, THOU DOEST IT:**—not we: we act by compulsion, not from inclination.

—**THY WILL — THOU DOEST:** the emphatical pronoun **אַתָּה** refers to both the verbs **וּפָנַת** and **עָשִׂיתָ**. The Hebrew arrangement is, **THOU WILLEST, THOU DOEST.**

15.—THEN: when they had finished their supplication, and had reconciled their minds.

—**THEY TOOK UP JONAH:** from the place whither he had descended. verse 3.

— IMMEDI-

—IMMEDIATELY CEASED: The original word **וַיַּעֲמֵר** and he STOOD STILL THE SEA, is very expressive, and implies the sudden change from tempest to calm. From the punctuation as well as from the words in the Old Version, it might be concluded that the sea “ceased from her raging” some time after Jonah had been cast into it, in that usual space of time which is naturally required between a violent storm, and a dead calm. The Hebrew word, represents the transition as momentary.

16.—FEARED WITH GREAT FEAR: This expression, which is literal, denotes in Hebrew,—both piety and awe.

CH A P. II.

VERSE 1.—**A**PPPOINTED **וַיִּצְוֶה** of **וַיִּצְוֶה** to appoint, to constitute. Nehem. x. 34, ib. xiii. 31, and many other passages. Not “prepare;” God did not prepare nor create a fish at that moment, but appointed or directed one to swallow Jonah.

—A LARGE FISH: The word **גָּדוֹל** in this verse, differs very much in sense from the words **גָּדוֹלָה** in verse the second, chap. the first, and verse 2 and 3, of chap. iii. and in chap. iv. 11. In the latter four places the adjective denotes the opulence, the magnificence, and the populousness of the city of Nineveh, and is therefore very properly rendered “Great” in the Old Version. But in the verse before us, it alludes to no other quality in the fish than it’s SIZE: I therefore render it LARGE, not “great.”

—LARGE: The word **גָּדוֹל** is here the Common gender, which in Hebrew is supplied with masculine adjectives, following the substantive.

U

—BELLY

—BELLY OF THE FISH: This is not literal: in the Hebrew Arrangement I have given the literal translation of the word.

2. — JONAH PRAYED: During the storm, the apparent sign of God's displeasure, Jonah did not pray to God: but when he found that he was delivered from the sea, and through God's mercy, alive in the fish, all his hopes, and his confidence in God revived, and he felt himself both encouraged and inclined to pray 'unto the Lord his God.'

—THE FISH: הדגה feminine: as it alludes to that particular fish, the gender is expressed.

3. — OUT OF MY AFFLICTION: "By reason of my affliction" is not a fair translation of the prophet's words מצרה לי. But could we even render these words in that manner, the impropriety of his address would thereby become very great indeed. What merit would there have been in his calling upon his God "by reason of his affliction?" that is, when grief and danger had prest him to do so.—So did the idolaters in the vessel—So does the most wicked man. But when OUT OF OUR AFFLICTION we call unto the Lord—When we are surrounded by danger and distress; when we are overcome by grief; when we dare not expect—yet hope for God's mercy:—When IN THE MIDST OF OUR AFFLICTION we lift up our heart, and place confidence in God; we acknowledge both his Goodness and his Power to deliver us, and shew as much piety as man can and ought to feel for his Creator.

—ANSWERED ME: ועני of ענה to answer. I cannot see any reason for this word having been rendered "and he HEARD me."

—FROM THE DEPTH OF THE ABYSS: שאול — מקום עמוק הפך שמים — שהוא מרום: 'depth of place, the contrary to heaven, which is high.' R. Aben Ezra. — מארעת תהומא בעת: 'from the depth of the abyss

abyss have I prayed.' The Targum of Jonathan. "The belly of hell," is highly absurd.

—THOU HAST HEARD MY VOICE: He was convinced that God would save him, as he had already so miraculously delivered him from the sea, and preserved him in the fish.

4—ALTHOUGH: By the word "FOR thou hast cast me" which is by no means the sense of *וַתַּשְׁלִיכֵנִי* the translators of the Bible make Jonah enumerate his past dangers, to prove, as it were, that God had heard his prayer. This verse has not any connexion with either Jonah's "CRYING out of the belly of hell" in the preceding verse, nor with his "then" saying "that he is cast out of God's Sight," in the verse following, nor with the conclusion of that verse, nor with any expression or ejaculation of the whole prayer. In my translation it is considered as an explanatory REPETITION of the preceding verse, which is, if I may express it so, the exordium of his prayer. He describes the great and many dangers which he had experienced, to represent to his God, that, NOTWITHSTANDING the perilous situations in which he had been, HE HAD PLACED HIS CONFIDENCE IN HIM, AND THEREFORE BEEN REWARDED.

—THE SEA *יָם* literally, seas. To translate such a word literally, is reducing the sense of the idiom in the original into no sense at all in the translation.—"in the midst of the SEAS," in the Old Version: how can he have been CAST INTO the midst of more than one sea at a time?

—THY BILLOWS AND THY WAVES: By this expression he confirms his assertion in verse 9.—'Jehovah'—who hath made both the sea and the dry land!

—BILLOWS AND WAVES: Literally, BREAKINGS and ROLLINGS. The distinction which in the text is made between billows and

waves is, a billow is a rolling wave breaking as it rolls; whereas a wave is described by, a quantity of water rolling in a body, but not breaking.

—CARRIED ME DOWN: עברו מעלי as עברו מעלי iv. 6.

5.—I THOUGHT: The verb אמר in a great variety of instances, means, to think, to meditate, &c. Our version has, “then I said, &c.”—When did he say so? when he was in “the deep,—in the midst of the SEAS?” If he had offered any prayer when he was in the deep;—if he had SAID ANY THING before he was in the fish, it would have been represented in the text as well as the prayer before us. He may have THOUGHT: and these meditations we should never have known had not the prophet illustrated them in this prayer.

—THE TEMPLE OF THY HOLINESS: This metaphor means HEAVEN.

6.—YEA THE WATERS HAD ENCOMPASSED ME: This superabundance of expression is very natural, when the heart is filled with joy, and gratitude, and hope. This redundancy of pious emotion is in the Hebrew language expressed by the words מרבית התפלה והבקשה

—DESTRUCTION HOVERING OVER MY HEAD: In the Old Version —“the weeds were wrapped about my head,” This translation, enervates and disjoins the very climax of the past dangers of Jonah;—of his joy, of his gratitude, of his hopes, and of his confidence in God. It interrupts the devotion of his heart, and chills the very warmth of his soul. It disperses, nay, destroys that fervency, which, while it glows in the mind, creates none but sublime thoughts, and no expression can escape but what is the noble offspring of those thoughts.—Those who render the word קנא “weeds,” and assert that, in consequence of the abundance of

of weeds which that sea contains, it is called ים סוף the sea of weeds, that is, the gulph between Arabia and Egypt, commonly called the Red Sea, of which mention is made in Exod. x. 19. and xiii. 18. See Prideaux, vol. 1. p. 10. 8vo edit. — did not, it seems, recollect that Jonah was not cast into that gulph, the sea of weeds, but into the ים יפו the sea of “Joppa,” that is, the Mediterranean. Between these two seas there is an Isthmus, for the space of 70 miles, from Pharma to Sues, which is the shortest cut over that Isthmus. See Prideaux, vol. 2. p. 580. 8vo edit.

THAT the root of this word סוף which is generally rendered “weeds,” means, to destroy, to consume, to bring to an end, cannot be controverted without opposing reason and truth. The instances where it has been generally accepted in this sense, are very numerous. In Amos i. 14. it can have no other meaning but DESTRUCTION, though the translators of the bible mistake it for a “whirlwind” — The prophet announcing God’s judgement against Ammon, he says, — “I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle” — then the Version continues, — “with a tempest in the day of THE WHIRLWIND.” The cause of their mistake is obvious: as the literal meaning of the word סער is “tempest,” they concluded the word סופה must be a “whirlwind;” not considering the figurative allusion, of the word סער “tempest,” representing the WRATH OF GOD. That it does mean the wrath of God, and consequently, the word סופה in the same verse means DESTRUCTION, is obvious from the same word in the expression in Jeremiah xxiii. 19. הנה סערת ירוה חמה which the Translators. render in our Version, — “Behold, a whirlwind of the Lord is gone forth in fury.” Here they take the very word which in Amos i. 14. they render “tempest,” and, as a breeze from the lips of Jeremiah, they turn it into — “a WHIRLWIND.” If סערת in the last cited passage mean “a whirlwind” how can סופה which follows the same word in Amos, mean “the whirlwind?” —
and,

and, if the word סער in Amos mean “a tempest,” how can the same word in Jeremiah mean “a whirlwind?” — especially when we see that there are distinct words to express each, a tempest, and a whirlwind. Therefore, — סופה in Amos, expresses the EFFECT of the walls of Rabbah having been kindled with fire, and of the palaces having been devoured, by the ANGER of the Lord, — it expresses the effect of these circumstances, it expresses — DESTRUCTION.

BUXTORF, on the root ספה observes פירושו בליה ‘the import of this verb is, to spoil, to DESTROY.’ The instances he produces are, among others, the following; Gen. xviii. 23. and xix. 15. and 17. Numb. xvi. 26. Psalms xl. 14. and lxxiii. 19. 1 Sam. xii. 25. and Amos iii. 15.

THE word סוף he describes by the words — פירושו קצה או בלין — ‘the import of this word is, END, DESTRUCTION:’ as Jerem. viii. 13. Zeph. i. 2 and 3. Too numerous, indeed, are the instances where the verb, from which the word סוף is derived, has been generally accepted to signify, destruction. I will not produce them here, but refer such of my readers as are not satisfied with the above remarks, to the Heb. Chald. Lat. and Italian Lexicon, called Tsemach David, by David de Tapuchim, printed at Venice, in 1578. The Hebrew, Greek, Latin, Dutch, and German Lexicon, by Johannes Coccejus, 1603, Amsterdam. The excellent work, Commentarii Linguae Ebraicae, a Jacobo Gussetio, 1702, Amstelædami. Thesaurus Linguae Sanctae — R. David Kimchi. The ספר השרשים Liber radicum, printed in Berlin, and to the work called Lingua Sacra, published in London.

THE word which I have here endeavoured to interpret is, however, by several Lexicographers translated ‘weeds.’ It is not very difficult, I think, to account for this general error. — The word סוף when preceded by the word ים SEA, certainly signifies

WEEDS.

WEEDS. Now, as Jonah had been cast into the sea; and as he had made use of this word $\eta\delta$ it was very natural that some early writer should have expressed the meaning of it, by such a word as would in English signify, WEEDS. Other writers, and Lexicographers copied from HIM, for his rendering had the appearance of being a true one, there being δ and $\eta\delta$ in the same passage: and others copied from THEM. All gave the same signification to this, and to hundreds of other words, rather than deviate from the general rendering.—Every body knows that a lexicon is but a work of compilation, and differs widely from a translation: the former contains a multitude of words and phrases, both composed and explained by others; whereas the latter should display the very IDEAS of the Author of the original. The merit of a Lexicon is distinguished by the multiplicity of passages in which such a word or term occurs under such a particular signification. The merit of a translation consists, in displaying the very mind of the personages that act in the original; the causes by which they are governed; the natural state of the objects upon which they act: and to render the actions of the former concurrent to their minds, and the suffering of the latter consistent with their nature: and the whole congreeing with every circumstance. A Lexicon therefore is not the criterion of the signification of any particular word it contains; but it is the variety of circumstances described in a certain passage of an original that must render the words by which they are described unequivocally significant of their nature and effect. It is not the word that is to create and fashion the circumstance, but the circumstances themselves are to give a congruous and expressive import to the words.

THESE remarks may have the appearance of digression; but I trust they will no longer bear that resemblance, when the reader considers that I have given a significancy to a word, which, though perfectly agreeing with every circumstance mentioned in the original,

original, yet widely differs from the signification affixed to it in the generality of Lexicons.

OUR next enquiry should be, What meaning have the VARIOUS COMMENTATORS fixed upon the word which in general is rendered "WEEDS" and which I have translated DESTRUCTION. — But we should consult such Commentators as were masters of the Original. — I have consulted them: their general translation is, SEA-WEEDS!

Now, though these Commentators perfectly understood the original, and though I think I understand the original, for if I had not thought so I would not have attempted to translate it, yet, let us see, first, whether we understand these Commentators: secondly, what reasons they produce for rendering the word in question 'Sea-weeds;'—and thirdly, whether those reasons are consistent with the circumstances described in the original, and with common sense. I will give the reader a fair translation of some of the most learned.

R. M. ALSHICH, explains the word in the following manner. He first states the questions — 'How came sea weeds to be in the deep? and if we suppose that Jonah meant the יָם הַיָּבֵשׁ the SEA of weeds itself,' what can he have meant by — 'the sea being about his head?' He answers these questions by the following paraphrase. He makes Jonah say in his prayer. — 'Though the waters have encompassed me even to the soul, yet they did not deprive me of life; they came only up to the nostrils but not above them—and, though the deep surrounded me, and was just going to swallow me, it could not get me from the spot, in order to swallow me entirely,—because THE WEEDS THAT GROW THERE HELD ME BY MY HEAD AND KEPT ME FROM BEING PLUNGED INTO THE DEPTH OF THE ABYSS.'

THIS

THIS is the manner in which that, really learned, man, R. M. Alshich, proves the word סוף to mean SEA WEEDS.

R. J. ABARBANEL, endeavours to make it appear that this word means SEA WEEDS, by the following remarks. 'The word סוף sea weeds, shows that the fish, which had swallowed Jonah, went down with him to the bottom of the sea, where the weeds that grow there, became wrapped around the head of the fish:—Therefore, when he said, sea weeds are about MY HEAD, Jonah meant THE HEAD OF THE FISH that had swallowed him, and that had descended with him to the deep, where it's head got entangled and carried off a quantity of these weeds.' These are the proofs of Abarbanel. He was not, it seems, satisfied with his own assertions, for he immediately adds—'or perhaps the סוף the weedy sea, mixed itself with the sea of Joppa.' He then continues—'The chief meaning of this passage is, as if Jonah had said that, after all THESE EVENTS had happened to him, he went down to the foundations of the mountains,' &c.

R. SHELOMOH BEN MELECH, the author of a very excellent book of Commentaries and critical Notes on the Sacred writings, called MICHLAL YOPHI, affirms the word סוף to mean weeds, in the following manner. 'The word סוף means weeds which grow in the bottom of the sea, at the lowest parts of the mountains. It is long and thin, and adheres to the heads of fishes:—Jonah therefore said WEEDS ARE ABOUT MY HEAD, because he meant the head of the fish, which, while he was in the fish, he considered as his own head.'

A SMALL publication, being a comment upon the book of Jonah, published at Berlin, in 1788, by a Society of learned men has the same RATIONAL conjecture concerning the word SUPH.

R. ABEN EZRA, says not a word concerning it, but observes that OTHERS say, that the waters of the sea of Suph, that is, of weeds, mixed with the sea of Joppa, into which Jonah had been cast, because these seas are at no great distance from each other.

R. S. YARCHI, says, 'Suph' does not mean weeds, but 'THE SEA OF WEEDS.'—'God shewed Jonah the sea of weeds, and how the Israelites had passed through it: because' continues YARCHI, 'the two eyes of the fish were to Jonah as two windows; so he looked through them, and saw every thing that is in the sea.'

R. D. KIMCHI, informs us, that SUPH means WEEDS; that they grow in the depth of the sea, and often get round the heads of fishes, and that Jonah therefore said, that weeds were around his head, because he considered the head of the fish as his own head. KIMCHI then adds, 'Some explain the word by asserting, that the SEA of SUPH' 'of weeds,' flows into the sea of Joppa, &c. &c.

JONATHAN in his TARGUM explains it by עיל מרישׁי that is, 'The sea of Suph was impending over my head.'

Thus I have laid before my readers the opinions, of eight of the most celebrated commentators, maintaining that the word סוף means WEEDS, and their reasons for supporting those opinions. I have by this time, I hope, convinced them that I have been mindful of the promise I made on the 74th page of this book, namely, that I WOULD NOT DEBASE THE PURITY OF THE TRANSLATION WITH THE ALLOY OF THE FABULOUS CONJECTURES OF SOME COMMENTATORS. Now, as the root of the word סוף literally means, and is accepted in a great variety of instances for, TO CONSUME, TO PUT AN END TO, TO DESTROY;—Since the expression of WEEDS BEING ABOUT HIS HEAD, is trifling and futile, and not in any sense whatever corresponding with any one of the circumstances described in the original, my rendering this word

AND DESTRUCTION, will, I trust, be considered a proper, and not a conjectural translation. —

ALTHOUGH the conjectures of the abovementioned Hebrew writers are disgracing to their authors, we have no reason to think slightly of them: they were venerable men. They excelled all that lived in their own time, and I believe, none since have been superior to them in learned criticism on the Sacred Hebrew writings. They were examples of Piety and Virtue to their numerous disciples, and to those of their own people who lived in their time. To study the Sacred Scriptures, to inculcate pure morality, and the service of God, were their chief pursuits. They are the authors of a great variety of very excellent performances. There is, it is true, an almost general inclination for conjecture pervading throughout the productions of the Hebrew writers. In many instances, it appears to me, they were unwilling to give a NEW sense, though a proper one, to such passages as had been generally received in a certain, accustomed, though perhaps erroneous sense. They were therefore obliged to confirm the received opinion by conjectures. These perhaps were requisite, and, if I may use the term, equilibrated with the similar conjectures in their Talmud: and that equilibrium was necessary, for it suited the notions of the Hebrews. We should not, therefore, disregard or treat with contempt such parts of their labours as are really excellent in their kind. It is enough that we have it in our power to take the PEARL to ourselves, and leave, to them who have veneration for it, the SHELL "wrapped" in all it's "weeds." Indeed, I believe there are very few men, that would be able to produce a proper and faithful translation of any one of the four and twenty Sacred books, without having recourse to, and properly understanding the writings of these great men. This remark should not, however, discourage us from the laudable attempt of making an authorized, faithful Translation of the whole: it rather should encourage us to exert ourselves in promoting the

study and knowledge of the Hebrew, the language in which they wrote. When that knowledge has been sufficiently propagated, all the rest will be easily accomplished.

7.—FOUNDATIONS OF MOUNTAINS: This is a figurative expression, denoting remote depth.

—THE EARTH CONTINUALLY FLED FROM ME: Our Version has, "the earth with her bars was about me for ever."—This exceeds the "weeds."—"The earth continually fled from me," is expressive of the very last gradation of the climax of Jonah's dangers and distress.—Encompassed by the waves,—sinking down the abyss,—death before him—he finds no end to the depth:—The earth seemed to ILLUDE, as it were, his sinking weight.

WHAT are "the bars" of the earth?—How could "the earth WITH HER BARS" be about him while he was "compassed by the water" and at the "bottoms of the mountains?" How can we understand "the earth with her bars was about me?" And what means "for ever" when he uttered these very Hebrew words while he was IN THE BELLY OF THE FISH?

THE text has ברוח of ברח to hasten away, and not ברירה of ברה a bolt, or a bar. No correct copy has the latter. The "Masorah" points out to us that it should be ברוח without the YUD. This distinction translators did not notice: yet we find it observed with great precision by the Sacred historian himself in Exod. xxvi. 26, ועשית בריחם "And thou shalt make BARS," &c.—27. וחמשה בריחם "and five BARS," &c. and in the same verse וחמשה בריחם "and five BARS westward."—28 — והבריה "and the middle BAR," &c. Here we see the SUBSTANTIVE, four times, signifying bolts or bars WITH the letter YUD ' after the Resh ר and in the last cited verse, the 28th, we have the

the VERB מברח in our version rendered "shall reach," WITHOUT the letter Yud; leaving the root ברח in it's primitive form, like the word in the text of Jonah. In a word, I may venture to assert that the word signifying A BAR and derived from the root ברח in which sense it means, to slide, or run across, is not to be found in any one passage of the four and twenty Hebrew books, without the letter Yud ' after the letter ר Resh.

I HOPE these remarks satisfactorily prove, that the word ברוחה in the present verse, does not signify "the bars" of the earth, but expresses, the earth disappearing, as it were, from Jonah.—

—MAY I be allowed here to introduce the opinions of the HEBREW COMMENTATORS on this passage:—Kimchi has

שהיתה בורחת בערי שלא אצא אליה לעולם שיהיה הים קברי:

—THE earth 'was fleeing for my sake, as if I should never enter upon her, and that the sea should be my grave.' Others give a similar explanation of the word. JONATHAN, in his Chaldee interpretation, has ארעא נגרת בתוקפא 'The earth withdrew with might' i. e. with magnificence.

—FROM ME: For בערי which literally is, FOR MY SAKE: not "about me."

—FROM THAT DEPTH: From the depth just described in verse 6. and in the beginning of this verse. The word משחת in many instances means, from depth, from the abyss, &c.

8.—WHEN MY SOUL SHRUNK WITHIN ME: This, though in different words, is but a repetition of 'Out of my affliction have I called,' &c. verse 2d of this Chapter.

—CONTEMPLATED: Prayed to.

—AND

—AND MY PRAYER IS COME UNTO THEE: Because I am yet alive, and miraculously preserved.

9.—THEY WHO WORSHIP: &c. The commentators consider this as an allusion to the Mariners. I take it to be a general term.

—TURN FROM THE MERCY THAT AWAITS THEM: **הסדס** their mercy, i. e. the mercy of God intended for them, and which they prevent being bestowed upon them as long as they continue to worship idols. That beautiful Chapter, the last of Joshua, may serve as an illustration to the above remark: there the people are told that they CANNOT serve God—as long as they are worshipping their “strange gods.”

10.—UNTO THEE WILL I CRY: Unto THEE alone,—for

—FROM JEHOVAH COMETH SALVATION: Thou hast power, and art willing to deliver me.

11.—DIRECTED: It cannot be denied that the verb **אמר** denotes, to meditate, to intend, to direct, in a great number of passages, which we may see in any good concordance. ABEN EZRA and D. KIMCHI have **הכריחוהו לעשות חפץ יהוה** ‘HE INCLINED the fish to do his will.’ Our Version has “spake unto the fish.” Maimonides, in his MOREH NEBUCHIM, Doctor Perplexorum, Vol. 2. chap. 48. justly remarks **אין דג יונה נביא** ‘Jonah’s fish was not a prophet,’ that God should speak to it.

—TOWARDS THE DRY LAND: **אל** towards, not **על** “upon.” We have the same expression **אל היבשה** in Chap. i. 13.

C H A P. III.

VERSE 1. **T**HE SECOND TIME: As God had already spoken to Jonah concerning this prophecy, Chap. i. 2. it might be asked, Why did not Jonah go to Nineveh, as soon as ever God had delivered him from all his dangers, and from the fish, without being a SECOND TIME spoken to concerning the same prophecy; But this question loses it's force, when we consider that Jonah hastened to Tarshish in order to AVOID A SECOND COMMUNICATION of God. See my Note on verse 2. chap. i. The Lord had not yet told him WHAT he should proclaim: a SECOND TIME speaking to the prophet and to communicate to him the PURPORT of his mission was therefore necessary.

2.—THERE: אֵלֶּיהָ to her, to the very city itself,—in Nineveh.

—PROPHESY THE PROPHECY: In verse 2. Chap. i. we have וְקָרָא only; here we have וְקָרָא אֶת הַקְּרִיָּאָה

—WHICH I NOW COMMUNICATE TO THEE: וְכֵן the participle present, not וְכֵן have spoken, or did speak. This confirms the remark on the first verse of this chapter, and also my note on verse 2. Chap. i.

3.—THEN: When God had told him what to say,—then

—HE WENT—ACCORDING TO THE WORD OF THE LORD: That word, that command, he had not till then received, and therefore could not obey, nor had it in his power to DISOBEY that word.

—A VERY NOBLE CITY: Wherever any one of the Names that are expressive of the Deity, is joined to any place or thing, it implies
the

the magnificence of that place, or the excellence of that thing: as Psalms xxxvi. 6. and lxxx. 10.

4.—TARRIED: Here the Translators mistook the verb יחל to wait or tarry, for החל to begin.

—THERE ARE STILL FORTY DAYS: For repentance.

—NINEVEH IS LOST: It is already decreed to be lost—if ye repent not. נהפכת is the part. pres. of Niphal. “Shall be overthrown” is not a true translation. The event proved that the decree was not irrevocable, but conditional.

5.—BELIEVED THE WORD OF GOD: Jonathan in his Targum במסרה ד' ‘In the word of God.’ They believed the word which the Prophet had announced.

—THE RICH AND THE POOR: This rendering agrees with verse 7. of this chapter תרתי his nobles.

6.—WHEN THE KING HEARD OF IT: וינע הדבר literally, the circumstance reached the king. The people believing the word of God, was the cause of their earnest endeavours to reform: and the king of Nineveh hearing of these exertions, was the effect of that SECOND cause. Our Version has, “for word came:” By this expression, which is altogether a false rendering, the Translators are reverting to the people’s contrition described in the fifth verse, and attribute it to the cause of “word coming unto the king;” and thus deprive the people of the merit of a voluntary repentance. The text plainly tells us,—‘and the people believed in the word of God’ before the king had proclaimed repentance.

THAT part of the city where Jonah had announced the threatening danger, immediately reclaimed and CALLED for, and proposed a fast.

a fast. When the king heard of this, he, by his own contrite behaviour, approved of their contrition, and then proclaimed, and made it to be a GENERAL REPENTANCE.—“For word came unto the king,—and he arose,” &c. What “word?” How “came” it? and what “for?” There is not a word in the whole verse that can be construed “word.” It is very obvious that the Translators mistook the word דבר the thing, the matter, the circumstance, for דבר word. The word in the verse before us NEVER CAN MEAN “word.” There is not an instance in any one of the Sacred books, where it was intended to mean “word.”

—SAT DOWN ON ASHES: This is an eastern custom, to represent humiliation, contrition, and repentance.

7.—LOUDLY: זעק to cry aloud.

—THROUGHOUT: Through the whole city of Nineveh: for Jonah had announced his prophecy at the end of one day's journey, whereas the extent of the city was three days journey.

8.—COVER THEMSELVES: ויהבם in Hithpael; reflective. I need not make any remarks on the diction of this verse in our version, but leave that to the judgement of the reader.—“men and beast cry mightily unto God and turn from their evil way!”

—FERVENTLY: בחזקה with strength, firmness, fervor.

—WONTED: בכפיהם is a metaphorical expression: “Violence in their hands,” is nonsense.

—CRUELTY: חמס as in Psalms xxvii. 12.

9.—WHOEVER IS CONSCIOUS: R. ALSHICH interprets the words איש ואיש ישוב מאשר יודע שהטא בו; in the following manner,
 Y ‘ Let

' Let every man turn from that by which he knows to have transgressed.

JONATHAN interprets the expression מִן יָדַע דָּאִית בִּידֵּה חֹבֵץ יָתוּב 'Whoever knoweth himself guilty of sin, let him turn from it: מִנְהוּן:

YARCHI has מִי יָדַע עֲבִירוֹת שְׁבִידוֹ יָשׁוּב 'Whoever knows his own trespasses let him repent.'

ABEN EZRA has מִי יָדַע שֶׁעָשָׂה רָע 'Whoever knows that he has committed evil. Several other Commentators have a similar interpretation.

—THE GREAT GOD: with the definite article הַ — that certain Elohim.

—MAY HAVE MERCY: The literal meaning of נָחַם is, to comfort, &c. also to change one's mind or affection, &c. To consider, and stop the progress of a thought or action.

—CALM HIS ANGER: The word וַיִּשָּׁב is derived from שׁוּב to stop, to quiet, to compose, to calm. &c.

10.—CONSIDERED: Of נָחַם in the preceding verse.

—THE AFFLICTION: יָרַע of הָרָעָה to afflict: as in Ruth i. 21. The Old Version has in many places for this word "the evil."—God's punishment is never evil, not even to the Sufferer.

—HAD SAID: To Jonah, iii. 2.

—MIGHT BE BROUGHT: לַעֲשׂוֹת to be done—conditionally, if they had not repented during the given time, the forty days.

—AND

—AND HAD IT NOT BROUGHT: **וְלֹא עָשָׂה** God considered that as he had not yet decreed the punishment to be brought upon them, and as they had repented, He 'HAD IT NOT BROUGHT,'—he did not decree that it should be brought upon them.

CHAP. IV.

VERSE 1. **GRIEVED:** **יָרַע** of which the literal sense is, to be grieved or afflicted. Many instances may be produced to justify this rendering.

—IN GREAT ANXIETY: **חָרַד** to be anxious. He was grieved that the Assyrians should be acquitted while his own people were guilty and in danger of being punished: for the latter, therefore, he was in great anxiety,—for they were in danger of falling into the hands of these very Assyrians.

2.—AND HE PRAYED: This rather convinces us that he was not, as the translators strove to make him,—“very angry.”

—ACCEPT MY PRAYER: The Targum of JONATHAN has “קבל בעוֹתִי” ‘receive my prayer, O Lord.’—of **בַּעַ** to implore.

—IN THESE MY WORDS:—As in my Hebrew Arrangement.

—WHILE I AM YET UPON THE EARTH: **כַּשֵּׁהְיִיתִי** present, not **כְּשֶׁהָיִיתִי**

ABARBENEL has **אֲדַבֵּר בְּעוֹד שְׂאֵדְיָהּ הִיא** ‘Let me speak while I am yet alive.’ Not “was not this my saying.” He said nothing.

—UPON THE EARTH: **אֶרֶץ** earth, not **אֲרָצָה**

—BECAUSE I KNOW: That, if by my example of suffering death or punishment from Thee through the action of avoiding thy divine appearance, the Israelites had repented, thou wouldest with thy wonted mercy surely have forgiven them: therefore,—

3.—I BESEECH THEE ACCEPT MY SOUL Now: As I have proclaimed thy will in Nineveh, and thou hast forgiven the Assyrians, Accept my soul; that my death may be an example to my people, or that I may not see their destruction.—So prayed Moses. Exod. xi. 15. and xxxii. 32.

—FOR MY DEATH IS BETTER THAN MY LIFE: If thou accept my soul I shall be certain of thy mercy and live—such a death is better than life. מותי My death, that particular death which I desire: the word מות “to die” is not in the text. Likewise חיי MY life, that particular life of grief and anxiety for my people; the text has not חיים life, nor חיה “to live.” There is not an “angry” expression in any part of this prayer.

4.—THOU HAST BEEN ANXIOUS VERY JUSTLY: Some interpret this expression of the Lord—‘Does the good which I do to the Assyrians make thee angry?’ This interpretation is as erroneous as that in our Version; for to justify this rendering, the Hebrew words must have been היחר לך הטוב or היחרה לך הטובה or הטוב יחר לך or היחר לך שאיטב אני: “Doeſt thou well to be angry,” in our Bible, is juſt as faulty: the words answering to this, muſt have been לחרה לך הטוב or לחרות which latter, though it has a tendency rather transitive, answering to the Hebrew term סמוך which ſignifies, near, or ſupported by another word, might ſtill very properly be made uſe of in the conſtruction of this ſentence. But our text in queſtion is of neither of theſe conſtructions. חרה לך —היטב חרה לך an affirmation; not a queſtion: not חרה-לך as in the ninth verſe of this chapter. Beſides חרה is the preterite; יחרה or יחר is the future.—God juſtifies the grief of Jonah:
he

he does not reproach him with anger. — ‘How good WAS it, how well DID it behove thee, as my creature, and as a prophet of Israel, to be in great anxiety concerning them: but as the Creator and Father of all, I forgive the repenting sinners, the Assyrians. This interpretation agrees with the last verse of the book. This interpretation accounts for Jonah not making any reply, which, had it been a QUESTION we may suppose he would certainly have done, for we find that he answered the question in the ninth verse. This kind expression of the Lord is a consolation to Jonah: it is an applicable reply to his prayer: it conveys a pardon for his action of forwarding to Tarshish, mentioned in that prayer: it rewards the confidence, which Jonah expressed in that prayer, and it confirms that God is, as Jonah said he knew him to be, ‘the gracious, the merciful, the compassionating God.’

5—HAD LEFT THE CITY: God did not speak to Jonah IN THE CITY. AS soon as Jonah had announced his prophecy, he left the city, ‘and sat at the out-side of the city to see what would happen in the city;’ and when he found that the people of Nineveh were repenting, and that God would forgive them, he was much grieved, and in great anxiety for his own people, implored God to hear his prayer as his last words, to forgive his having hastened to Tarshish, and to accept his soul; that his death might appear as a punishment, and be an example to the Israelites, or, that he might not see their destruction. God then makes Jonah that comprehensive reply, which we have in the fourth verse. The text then continues to inform us, that, as Jonah had left the city, the following circumstances happened.

1 —HE HAD MADE HIMSELF A TENT: I prefer the word Tent to “Booth,” from the idea that it must have been so very slight an erection that even the leaves of a plant made it cool: and if I could think of a word expressive of a shelter more slight than even a temporary tent, I would substitute it here for the original word

word סכּה In the interpretation of Jonathan it is properly rendered מטלחא which should be מטלחא a shade or shelter, of טלל to shade, which in Hebrew is צלל

THERE would be no end were I to comment upon every word and expression that to me appears to be faulty in our present Version. I trust that, to the learned reader, it is obvious, that it is more difficult—to translate and place that translation collateral with another translation of the same original, and account for every deviation in the former, by proving the latter to be erroneous;—than to translate the Original without having any other version to compare.

THE translators seem to tell us in the present instance, that, AFTER God had asked Jonah whether he did well to be angry, the prophet, “so,” in consequence thereof, “went out of the city, and sat on the east side of the city,”—WHEN HE SAT THERE, he—“made himself a booth and sat UNDER it in the shadow, TILL he might see what would BECOME OF THE CITY.”

THAT the Translators meant to give the true sense of the Original it would be illiberal to deny; but their words do not convey that sense. They should be unequivocal.

6.—A PLANT: The name of this plant in Hebrew is, KIKAYON: which is not the Hebrew for either ‘Plant’ or ‘Gourd.’ כקע is a plant or a gourd, 2 Kings iv. 39. The description of this Kikayon we find in various works. Buxtorf the Father, in his Lexicon Chaldaicum, describes it in the manner I have seen it described in several Hebrew books.—But I think we may say with Aben Ezra: אין צורך לדעת מהו ‘There is no necessity for knowing what kind of plant was the Kikayon.’

—ABOVE

—ABOVE JONAH—OVER HIS HEAD: Here I make a distinction between על and מעל.

7.—SMOTE: חָךְ an Hebrew idiomatic term, of the root נָכָה to strike, to wound.

—WITHERED: of יָבֵשׁ to dry.

8.—THE SUN SHONE: Not “did ARISE.” It is not very natural that the sun, ON IT’S RISING, should be so oppressive, so excessively hot as to cause a man to faint, who had just been very “angry,” and the next moment “exceedingly glad:”—especially not, when, at the “arising” of the sun, there was “A VEHEMENT WIND.”

—STILL EAST WIND: “A vehement wind,” is not only inconsistent with a BURNING SUN, but it is not a proper rendering for the word חַרְשִׁית of the root חָרַשׁ to be silent. Jonathan has שְׁתִּיקוּתָא calming.

—THE SUN SCORCHED: There may perhaps be such a term as “THE SUN BEATS;” but as I have never met with it, I think I am justified in interpreting the sense rather than translate the words of the text.

9.—ART THOU VERY ANXIOUS: חָרָה-לֶךְ Both the accents and the points confirm the word לֶךְ to be emphatical here. This question should not be understood as if God wished to be informed of what passed in Jonah’s heart, but to induce him to confess, that HE WAS CONCERNED EVEN AT THE LOSS OF THE PLANT. We have nearly the same interpretation in Dr. Taylor’s Hebrew Concordance, under חָרָה

It

It is very inconsistent and unnatural that Jonah, who had but just "fainted" and been quite exhausted, and "wished in himself to die,"—which circumstances are not, I think, the signs of ANGER; should say to his God—"I do well to be angry:"

—VERY ANXIOUS: When Jonah had confessed that HE was anxious and regretted the loss of so beautiful and useful a plant, the Lord resumes his just begun kind admonition.—

10.—THOU HAST BEEN CONCERNED: Since THOU, who art not the creator of that trifling plant, lamentest the loss of it;

11.—SHOULD NOT I:—WHO AM THE CREATOR AND FATHER OF EVERY BEING,—should not I be concerned for, and save an hundred and twenty thousand of my creatures?—A most exquisite consolation this to Jonah. A most comforting assurance to him that the Israelites, whose concern had been the cause of his grief, should not be destroyed. The great mercy of God bestowed upon a newly repenting people, whose wickedness had been so great that IT HAD COME UP BEFORE THE THRONE OF HEAVEN: The compassion which the Almighty showed, not only to an hundred and twenty thousand men, but also to their cattle; at once alleviated the great anxiety of Jonah, and assured him that the same mercy will not be withheld from his brethren, the Almighty's then chosen flock, six hundred thousand Israelites, and their infants.

THE translators of our Version leave the distressed prophet desperate in his grief—burning with wrath against his God; blasphemous:—exclaiming—"I do well to be angry:" and conclude their scene of inconsistencies with, God reproaching his Prophet with injustice, selfishness, misanthropy, and cruel inhumanity against the Assyrians in particular.

THUS have I finished a six months' labor. In many instances my remarks may appear rather too severe, against that venerable body of men, THE TRANSLATORS of the Original, and Writers of Our Present English Version; but I could not well avoid making them:—I intended to account for every rendering in which I differ from them:—I intended to produce a Faithful Translation.

IF we consider the state of the English Language in their time, and the progress of it since; it would be ungenerous to deny that our present Version is an excellent performance.

THAT the observations in this small volume may induce the learned to favor it with their notice, and to correct and improve the suggestions it contains respecting their promoting the study of the Sacred Language, in order to be able to attempt an authorized New Version of the Sacred Writings, are the earnest wishes of the author.



Thus have I finished six months' labor in the Hindoo
my remarks may appear rather dry and uninteresting to the
body of men. For the sake of the Hindoo, and of the
our present English Version, but I would not have even making
them:—I intended to account for every reading in which it
differs from the original, and to show that the original is
correct.

It is not possible to state all the points of difference in this
time, and the progress of the work, it will be necessary to
deny that our present Version is an excellent translation.

That the objection in this small volume may be made that
learned to favor it with their notice, and to correct and improve
the suggestions it contains respecting the Hindoo, the only
of the Hindoo Language, in order to be able to attempt an
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wishes of the author.

AN
EXTRACT OF THE VERBS THAT OCCUR
IN THE BOOK OF JONAH,

WITH
THEIR ROOTS EXPLAINED.

IT is the Verb that, to the Student of Hebrew, appears to be the greatest difficulty. Each having seven different conjugations, it's various formations seem to be an intrincating labyrinth, through which he must trace the Root. No Lexicon affords him any assistance in this case. He is anxious to find out the root, not the formation: that he has before him. The Lexicon presents the root to lead him to it's various formations; whereas it should present the formation to introduce him to the root. The following I do not presume to lay before the Proficients in the language, but offer it to the Student. It is An Extract of all the verbs that occur in the book I have translated, in their native dress, the very form in which they successively occur throughout the whole, with their several roots and explanation. Were I assured that the Learned would think it an acceptable offer, I would propose the making of a similar Extract from the four and twenty Sacred books, improved by notes, and proper observations, and including every Derivative whose Primative is a Root. It would, in my opinion, be a very useful work, and, more than any method I know, facilitate the study of the Language.

C H A P. I.

VERSE 1.

יהי of הוה to be.
לאמר of אמר to say, to think.

2.

קום of קום to rise.
וקרא of קרא to call, to announce.
עלה of עלה to ascend.

3.

וקם of קום to arise.
לברח of ברח to hasten away, to
hide one's-self.
ירד of ירד to descend.
ומצא of מצא to find.
באה of באה to come.
ותן of נתן to give.
ירד of ירד to descend.
לבוא of בוא to come.

4.

הטיל of טול to throw, cast forth,
disperse.
יהי of הוה to be.
חשבה of חשב to suppose, to think,
to invent.
להשבר of שבר to break.

* The generality of Hebrew Lexicographers, as they probably copied from others, derive the word הטיל from טיל whereas both טיל and הטיל are branches of the root טול

VERSE 5.

וירא of ירא to fear, to be in awe
of, through piety
or respect. to be
afraid.

ויעקו of זעק to cry aloud.
ויטילו of טול to throw, &c.
להקל of קלל to become light.
ירד of ירד to descend.
וישכב of שכב to lie down.
וירד of ירד to descend.

6.

וקרב of קרב to approach.
ויאמר of אמר to say.
נרדם of רדם to be asleep.
קום of קום to arise.
קרא of קרא to call, &c. &c.
יתעשת of עשת to think, consider,
&c.

נאבד of אבד to lose, be lost, &c.

7.

ויאמרו of אמר to say.
לכו of הלך to go.
ונפלה of נפל to fall, or cause to
fall.

ונדעה of ידע to know, &c.
ויפלו of נפל to fall, &c.
ויפל of נפל to fall, &c.

8.

ויאמרו of אמר to say.
הגידה of נגד to tell, declare.
תבוא of בוא to come.

ויאמר

VERSE 9.

ויאמר of אמר to say,
 ירא of ירא to fear, to be afraid.
 עשה of עשה to make, to do.

10.

ויראו of ירא to fear, &c.
 ויאמרו of אמר to say.
 עשת of עשה to make, to do.
 ידעו of ידע to know.
 ברח of ברח to hasten away.
 הגיד of נגד to tell, &c.

11.

ויאמרו of אמר to say.
 נעשה of עשה to do or make.
 וישתק of שתק to be quiet.
 הולך of הלך to go.
 וסער of סער to be tempestuous.

12.

ויאמר of אמר to say.
 שאוני of נשא to lift up, &c.
 והטילני of טול to throw, &c.
 וישתק of שתק to be quiet.
 יודע of ידע to know, &c.

VERSE 13.

ויחתרו of חתר to dig.
 להשיב of שוב to return.
 יכלו of יכל to be able.
 הולך of הלך to go.
 וסער of סער to be tempestuous.

14.

ויקראו of קרא to call.
 ויאמרו of אמר to say.
 נאברה of אבר to be lost, &c.
 נתן of נתן to give.
 חפצת of חפץ to be willing, &c.
 עשית of עשה to do, &c.

15.

וישאו of נשא to lift up.
 ויטלהו of טול to throw.
 ויעמד of עמד to stand still.

16.

וייראו of ירא to be afraid, &c.
 ויזבחו of זבח to sacrifice, &c.
 וידרו of נדר to vow.

C H A P. II.

VERSE 1.

וימן of זמן to appoint, direct,
 &c.
 לבלע of בלע to swallow.
 ויהי of הוה to be.

VERSE 2.

ויתפלל of פלל to entreat, &c.

3.

ויאמר of אמר to say, &c.
 קראתי of קרא to call.

ויענני

VERSE 3.

ויעני of ענה to answer, &c.
 שועתי of שוע to pray, to implore.
 שמיעת: of שמע to hear, to attend.

4.

ותשליכני of שלך to cast, &c.
 יסבבני of סבב to encompass.
 עברו: of עבר to pass, to bear, &c.

5.

אמרתי of אמר to say.
 נגרשתי of גרש to expel, &c.
 אוסיף of יסף to add.
 להביט: of נבט to behold.

6.

אפפוני of אפף to surround.
 יסבבני of סבב to encompass, &c.
 חבש: of חבש to gird, &c.

7.

ירדתי of ירד to descend.
 ברחתי of ברח to disappear, to hasten away.

VERSE 7.

ותעל of עלה to ascend.

8.

בהתעטף of עטף to overwhelm.
 זכרתי of זכר to think, &c.
 והבוא: of בוא to come.

9.

גשמים of שמר to regard.
 יעזבו: of עזב to relinquish, &c.

10.

אזבחה of זבח to sacrifice, &c.
 נדרתי of נדר to vow.
 אשלמה: of שלם to pay.

11.

ויאמר of אמר to say.
 וקא: of קאה to cast up.

C H A P. III.

VERSE 1.

יהי of הוה to be.
 לאמר: of אמר to say.

2.

קום of קום to arise.
 וקרא of קרא to call.
 דבר: of דבר to speak.

VERSE 3.

ויקם of קום to arise.
 וילך of הלך to go.
 היתה: of הוה to be.

4.

יחל of יחל to tarry.
 לבוא of בוא to come.

ויקרא

VERSE 4.

קרא of ויקרא to call.
אמר of ויאמר to say.
הפך of נחפכת to overturn.

5.

אמן of ויאמינו to believe, &c.
קרא of ויקראו to call.
לבש of וילבשו: to clothe.

6.

נגע of ויגע to reach.
קום of ויקום to arise.
עבר of ויעבר any thing to pass over, to move

כסה of ויכס to cover.
ישב of וישב: to sit down.

7.

זעק of ויזעק to cry aloud.
אמר of ויאמר to say.
אמר of לאמר to say.
טעם of ויטעמו to task.

VERSE 7.

רעה of וירעו to feed, to graze.
שתה of ושתו: to drink.

8.

כסה of ויתכסו to cover.
קרא of ויקראו to call.
ישב of וישבו: to sit.

9.

ידע of וידע to know.
שוב of וישוב to return, to check, &c.
נחם of וינחם to comfort, console, consider.
שוב of וישב to return, to check, &c.
אבר of ונאבר: to be lost.

10.

ראה of וירא to see, &c.
שוב of וישוב to return, &c.
נחם of וינחם to comfort, to reflect.
דבר of וידבר to speak.
עשה of לעשות to make, &c.
עשה of ויעשה: to make or do, &c.

C H A P. IV.

VERSE 1.

ירע of וירע to be grieved.
חרה of ויחר: to be anxious, &c.

2.

פלל of ויתפלל to pray.
אמר of ויאמר to say.

VERSE 2

הוה of והוה to be.
קדם of וקדמת: to anticipate, to be forward.
ברח of ויברח to hasten away.
ידע of וידעת: to know.
נחם of וינחם: to comfort, to reflect, &c.
קח:

VERSE 3.

לקח of לקח to take, to accept.

4.

אמר of ואמר to say.

חרה of חרה to be grieved, or anxious.

5.

יצא of יצא to go out.

ישב of ישב to sit.

עשה of ועש to make, &c.

ישב of ישב to sit.

ראה of יראה to see.

היה of יהיה to be.

6.

זמן of זמן to prepare, appoint, direct.

עלה of ועל to ascend.

היה of להיות to be.

נצל of להציל to deliver from trouble.

שמח of ושמח to rejoice.

7.

זמן of זמן to prepare, &c.

עלה of בעלות to ascend.

נכה of ותרך to strike, to wound.

יבש of ויבש to dry.

VERSE 8.

היה of ויהי to be.

זרח of כזרח to shine, &c.

זמן of וזמן to prepare, appoint, &c.

נכה of ותרך to strike, smite, wound.

עלף of ויתעלף to faint, &c. &c.

שאל of ושאל to ask.

מות of למות to die.

אמר of ויאמר to say.

9.

אמר of ויאמר to say.

חרה of חרה to be anxious, &c.

אמר of ויאמר to say.

חרה of חרה to be anxious, &c.

10.

אמר of ויאמר to say.

חוס of חוסת to spare, have regard for.

עמל of עמלת to labor, &c.

גדל of גדלתו to promote, nurse, &c.

היה of היה to be.

אבד of אבד to be lost.

11.

חוס of אחוס to preserve, regard, &c.

ישה of יש to exist in substance.

ידע of ידע to know, to discern.



CHRONOLOGICAL ABSTRACT.

AS I have endeavoured to prove the integrity of the present Hebrew text, by producing an account of a regular succession of pious and learned men, whose lives have been devoted to the study and preservation of the Sacred Writings, before and ever since the time of Ezra; I presume a Chronological Abstract of the Jewish history, mentioning the different times in which several of these men lived, will not be considered an improper addition to the work.

FROM the Creation of the world till the time of Christ, the Jewish Chronology differs from our own TWO HUNDRED AND FORTY THREE YEARS.—They place the beginning of the Christian æra in the year of the world 3761. Since that time they have made no difference between our computation and their own, for on the third day of this our present October, 1796, began their year of the world 5557.

I MEAN to prefer a regular succession of time to alphabetical arrangement.

A A

FROM

FROM the Creation of ADAM to the birth of NOAH, lived Ten Generations.

NOAH was born in the year of the world	—	1056
THE FLOOD was in	—	1656
ABRAHAM was born in	—	1948
THE CONFUSION of languages was in	—	1996
ISAAC was born in	—	2048
JACOB AND ESAU were born in	—	2108
JACOB and his family came to live in Egypt	—	2238
AARON was born in	—	2365
MOSES was born in	—	2368
JOSHUA was born in	—	2406
ISRAEL was delivered from the Egyptian bondage	-	2448
In this year they received THE LAW.		
MOSES died in	—	2488
JOSHUA and the Israelites were settled in the promised land in the year	—	2489
THEN follow their Judges.		
JEPHTHAH, the tenth Judge of Israel, flourished in	-	2781
SAMSON flourished in	—	2811
ELI the Priest, the fifteenth Judge of Israel, lived in	-	2831
		DAVID,

DAVID, the son of Jesse, was born in _____ 2854

SAMUEL, the Prophet, lived about _____ 2871

SAUL, the first King of Israel, reigned in _____ 2882

DAVID succeeded him after two years, (2 Sam. ii. 4. and
1 Chron. x. 14,) in _____ 2884

David was thirty years old when he became king
of Judah in Hebron, where he reigned seven years
and six months, (See 2 Sam. v. 5, 1 Kings ii. 11.
and 1 Chron. xxix. 27.)

GAD the Seer, and NATHAN the Prophet, were then in
Hebron.

DAVID became king over Israel and reigned in Jerusalem
in _____ 2892

AT this time the Ark of God with the Sacred Law it
contained, and which had been preserved in Kirjath
Jearim, for the time of twenty years, (See 1 Sam.
vii. 1, 2. and 1 Chron. xiii. 1 to 6th verse,) was
ordered by the king to be brought to him. He
reigned in Jerusalem, 33 years, (2 Sam. v. 5. and
1 Kings ii. 11.)

SOLOMON succeeded his father, (1 Kings ii. 12. and
1 Chron. xxix. 22, 23 and 28,) in _____ 2924

He also reigned forty years, (1 Kings ii. 42. and
2 Chron. ix. 30.)

THE FIRST TEMPLE began to be built in _____ 2928

This was in the Four hundred and eightieth year
from the Egyptian deliverance, (See 1 Kings vi.)

THIS Temple was seven years in building, (1 Kings
vi. 38.)

It was completed in the eleventh year of Solomon's reign, (1 Kings vi. 38, in ———— 2935

ELIJAH, the Prophet, and many other Prophets, lived during Solomon's reign, particularly about - 2960

SOLOMON died, (1 Kings xi. 43, and 2 Chron. ix. 31) in : 2964

JEROBOAM, the son of NEBOT, was chosen to reign over Israel, (1 Kings xii. 20) in that year.

AND REHOBAM, the son of SOLOMON, immediately after his father's death, became king over Judah, (1 Kings xi. 43. Ib. xii. 18. and 2 Chron. ix. 31.

REHOBAM reigned seventeen years, (1 Kings xiv. 21.

HE DIED, and ABIAH or "ABIAM" his son succeeded him, (See 1 Kings xiv. 31. and ib. xv. 1) in - 2981

THEN follow ASA THE SON OF ABIAH OR ABIAM, (1 Kings xv. 8, 9) in the second year of his father, in 2983

IN the second year of ASA's reign over JUDAH, reigned NADAB, the son of JEROBOAM, over ISRAEL, (1 Kings xv. 25. ———— 2985

JEROBOAM reigned 22 years: (1 Kings xiv. 20) he died in 2986

BAASHA smote NADAB, when he had begun the second year of his reign, (1 Kings xv. 27, 28) in — 2987

ASA, after he had reigned 41 years, (See 2 Chron. xvi. 13) died in ———— 3024

JEHOSHAPHAT,

JEHOSHAPHAT succeeds his father ASA, (1 Kings xv. 24, and 2 Chron. xvii.) in ——— 3024
 He was then 35 years old, and reigned 25 years, (2 Chron. xx. 31.

THE history of this king's reign is well worth reading : it begins, (2 Chron. xvii. and ends with the 20th chapter.

IN THE THIRD YEAR of his reign he caused his princes, and the Levites, and the priests, to instruct all the people of Israel, in THE BOOK OF THE LAW OF THE LORD. (2 Chron. xvii. 7, &c.) This was 258 years before JOSIAH became king, and 240 years before HILKIAH the priest found a book of the Law in some unhallowed place in the temple, and 172 years before HEZEKIAH used the same exertions, and collected the Sacred writings of the Prophets, and of SOLOMON, Prov. xxv. 1. This, the third year of JEHOSHAPHAT, was in ——— 3027

OBADIAH, the Prophet, lived in ——— 3034

ELISHA lived in ——— 3043

JONAH, the Prophet, lived at that time: he was sent by the prophet ELISHA to anoint JEHU the son of JEHOSEPHAT, the son of NIMSHI, (2 Kings ix. 1, 2, 3 and 4th verses,) in ——— 3055

JONAH is there called the prophet. He at that time prophesied. (Ib. ix. 6, 7, 8, 9 and 10th verses.

ZECHARIAH, the Prophet, lived in ——— 3070

HOSEA lived in ——— 3090
 AMOS

- AMOS lived in ——— 3110
- JEROBOAM, the son of JOASH, king of Israel, lived in — 3114
- ISAIAH lived in ——— 3140
- ZECHARIAH, the son of JEROBOAM, the fourth from JEHU,
lived and was king over Israel, and died in — 3153
- MICAH lived in ——— 3160
- TIGLATH-PILESER, king of Assyria, took the tribes of
REUBEN and GAD captive, (2 Kings xv. 29,) in — 3187
- JOEL, the prophet, lived in ——— 3190
- HOSHEA, THE SON OF ELAH, who was the last king of
Israel, reigned in ——— 3196
- HEZEKIAH, king of JUDAH, reigned about ——— 3199
He was 25 years old when he began to reign, and
was king 29 years. The reign of HEZEKIAH, is by
some placed 38 years sooner. In the sixth year of
HEZEKIAH, king of Judah, and in the ninth year of
HOSHEA, king of Israel, SHALMANESER, king of
Assyria, led ten tribes of Israel captive to HALAH
and HAVOR, (2 Kings xviii. 9, 10, and 11th verses,)
which was in the year of the world ——— 3205
- SENNACHERIB sent RABSHAKEH against Judah, in the
14th year of HEZEKIAH, about ——— 3213
- HEZEKIAH, in this year was informed by the prophet
ISAIAH, that he should die: God heard the king's
supplication, and prolonged his days fifteen years.
(2 Kings 20.

HEZEKIAH

HEZEKIAH died, MANASSEH his son succeeds him, about 3228

MANASSEH was twelve years old when he became king,
and reigned 55 years, (2 Kings xxi. 2 Chron. xxxii.
33. and xxxiii. 1.

NAHUM lived in _____ 3240

HABAKKUK lived in _____ 3254

ZEPHANIAH lived in _____ 3280

AMON, at the age of 22 years, succeeded his father
MANASSEH, (2 Chron. xxxiii. 20. and 21.) in — 3283

JOSIAH, at the age of eight years, was chosen by the
people, to succeed his father AMON, (2 Chron. xxxiii. 25.)
in _____ 3285

He reigned 31 years. Ib. xxxiv, &c. At the age of
sixteen he was an example of piety and virtue to his
people. Ib. 3d verse, &c. &c. When he was twenty
years old he cleared the whole land of idolatry, and
caused a general reformation among his people. On
the eighteenth year of his reign, when he was 26 years
old, he had the temple at Jerusalem thoroughly
repaired.

HILKIAH, the Priest, in examining the house of God, and
the places that were repairing, found a Sacred roll
of great antiquity.—When the Priest had sent it
to the young king, he, considering the great
length of time it must have laid unnoticed and
neglected in the temple, and contemplating upon the
Sacred contents while they were read to him, he rent
his clothes in pious grief; justly fearing the
punishment

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punishment

2292 punishment his people were deserving of, for so
 3 sacriligious a neglect, because, instead of serving
 3 their God, they had erected altars to their idols, in
 3 the Sacred temple. He then gathered all the Elders
 of Judah and Jerusalem, and the priests, and the
 0128 prophets, and every one of the people, and made,
 4348 together with the people, a covenant with God, to
 0228 keep all the statutes that were written in the law;
 and they all, unanimously assented. The manner
 in which this good man purified the Temple and
 the continuance of his reign, are described (in
 2 Kings xiii. and in 2 Chron. xxxiv. and xxxv.)
 8398 JEHOASHAPHAT, however, had exerted himself in a
 similar manner 240 years before him. And HEZE-
 KIAH, about 104 years before him. The above
 happened about _____ 3303

2812 JEREMIAH, who lived in the time of king JOSIAH,
 prophesied in 3298, which was in the 13th year
 of JOSIAH's reign, and 40 years before the destruc-
 tion of the Temple. In the thirty first year of his
 reign, JOSIAH was shot by one of the men of PHARAOH
 NECHO, king of Egypt, 2 Kings xxiii. 29. and
 2 Chron. xxxv. 23. He was 39 years old when he
 died. This was in _____ 3316

JEHOAHAS was chosen by the people to succeed JOSIAH
 his father, in _____ 3316

JEHOIAKIM, his elder brother, succeeded him in the same
 year, 2 Kings xxiii. 34.

NEBUCHADNEZZAR besieged Jerusalem, and carried JEHO-
 IAKIM captive to Babylon, Daniel 1st chap. in - 3319
 HANANIAH,

DANIEL, HANANIAH, MISHAEL, and AZARIAH were among the captives. (Daniel i. 6.

BARUCH, the son of NERIAH, read THE LAMENTATIONS before the princes of JEHOIAKIM, whom NEBUCHADNEZZAR had returned to Jerusalem, and who cut and burnt that roll. (Jerem. xxxvi. 15. 23. in — 3321

JEHOIAKIM died, and the prophecy of JEREMIAH, xxxvi. 30. was fulfilled, in — — — 3327

JEHOIACHIN, at the age of eight years, succeeded his father, and reigned three months, when NEBUCHADNEZZAR made his brother ZEDEKIAH king in his stead, (2 Chron. xxxvi. 9, 10.)

He reigned eleven years, till the destruction of the temple.

EZEKIEL lived in — — — 3336

THE Temple was destroyed, about — — — 3338

ESTHER became queen about — — — 3404

HAGGAI and ZECHARIAH, the prophets, lived in — — — 3407

ABOUT this time EZRA came from Babylon to Jerusalem, and the second Temple was begun building about 3408

THE GREAT ASSEMBLY of learned men, called — אנשי כנסת הגדולה was instituted about this time.

EZRA, HAGGAI, ZECHARIAH and MALACHI, the last prophets of Israel, died about — — — 3448
Inded B B IN

IN this year lived SIMON the JUST.

ANTIGONUS, of Socho, lived in ——— 3460

ABOUT this time, the sect called the Zadukim or Sadducees,
dissented from their brethren, and joined the Samaritan jews.

YOSE, the son YOEZER, succeeded him, in ——— 3500

PTOLEMY PHILADELPHUS had the Sacred writings translated into Greek, in ——— 3515

HILLEL and SHAMAI, lived in ——— 3728

JONATHAN, the son of UZIEL, translated the writings of
the prophets into Chaldee, about this time.

JOSIPHON, the son of GURIAN, that celebrated historian
JOSEPHUS, was born in ——— 3756

ACCORDING to the Jewish Chronology, the Christian æra
began in the year of the world ——— 3761

MANY celebrated learned men lived at that time, and also
Raban Gameliel, the preceptor of Saint Paul.

SANHEDRIN, were driven from Jerusalem, in ——— 3788

JERUSALEM, was besieged by TITUS, and TEMPLE, The
Second was destroyed, in the year ——— 3828

JOSEPHUS wrote his book, in ——— 3829

HERE

HERE follows a long list of men celebrated for their learning, and for the books they wrote. Among many others, there is one

RABI AKIVAH, who, according to the writer of the book called Tsemach David, had FOUR AND TWENTY THOUSAND disciples: one of these disciples was

UNKELOS, who translated the Pentateuch into the Chaldee language. This R. AKIVAH was assassinated, in 3880

ABOUT this time several of these learned men were assassinated: some of them were burnt alive, with the BOOK OF THE LAW in their arms.

RABBI JEHUDAH, surnamed, the HOLY, apprehending that the traditional explanation of the law of Moses might be forgotten or neglected, collected and collated all the privately written traditions that had been recorded by every learned man that is mentioned in the Talmud, and that had heard them delivered from the lips of the Elders, and Prophets, and their regularly succeeding learned men, that were the heads of their Divinity Schools; and wrote them in Six parts, called MISHNAJOTHS, and collectively, MISHNEH.

THESE Six Books are,

זרעים Zerangim, Seminum.

מועד Mongéd, Festorum.

ניזקין Nezikin, Damnorum.

נשים Nashim, Mulierum.

קדשים Kadashim, Sanctitatum, and

טהרות Thaharoth, Purificationum.

THEY were written in One volume,—"Hic liber publicam
 auctoritatem et fidem accepit, et ab omnibus judæis,
 tam in terra Israelis quam Babylonia viventibus, ceu
 authenticum Junis Corpus, fuit receptus, et in Aca-
 demiis explicatus," &c. Buxtorfi Recensio Operis
 Talmudici. So that the Mishneh was composed
 about ————— 3948.

THIS "Book" the Mishna, "forthwith was received by
 the Jews with great veneration throughout all their
 dispersions, and has ever since been held in high
 esteem among them."—"As soon as it was published,
 it became the subject of the studies of all their
 learned men." &c. Prideaux, Vol. I. p. 327, 8vo.
 Edit.

R. SIMON, the son of YOCHAI, and his son R. ELIEZER,
 began to compose the very excellent book, called
 ספר הזוהר about the year ————— 3881

THE JERUSALEM TALMUD, began to be composed in — 3990

RAB ASHI, who had employed thirty years of his life in
 composing the Babylonish Talmud, and which his
 son and his disciples completed 73 years after his
 death, died in ————— 4187

MAR, the son of RAB ASHI, flourished in — 4215

THE JERUSALEM TALMUD, was compleated, in — 4230
 So that they laboured two hundred and forty years
 in composing the Jerusalem Talmud.

THE BABYLONISH TALMUD, was completed in the year — 4260

So the composing of this Talmud, took one hundred and three years.

Then follows a list of near an hundred learned men, and their numerous disciples, and their various learned works.

R. M. ABEN EZRA, the father, lived in — 4840

R. SALOMON YARCHI, a native of France, died in — 4868

R. ABRAHAM BEN DIOR, the composer of the Chronological Book, lived in — 4900

R. MOSHEH BEN MAIMONIDES, flourished in — 4926

ABEN EZRA, the son, died 75 years old, in — 4934

R. D. KIMCHI, flourished in — 4948

MAIMONIDES, died in — 4964

R. L. BEN GERSHOM, lived in — 5098

He wrote very excellent Commentaries upon the 24

books : he died in — 5130

THE Author of the book, called Juchasin, composed it in 5262

DON ISAAC ABARBANEL, died in — 5269

ELIAS LEVITA, wrote in — 5276

R. ISAAC LURIAH, died in — 5332

R. M. ALSHICH,

R. M. ALSHICH, an excellent Commentator upon the 24
Sacred books, wrote about ——— 5334

THEN follows a long list of learned men, who have
composed many works, that contain much learning
and intelligence. That list is brought down to the
year 5452, which was the year of our Lord 1692.

THE greater part of the above, I have translated from the
Books called—Ben Dior; Olam Zuta; Shalsheth
Hakabalah; Sepher Yuchasin; and Tsemach David.

If the Genuineness of any writing can be proved by tracing
it's Origin, and the Authenticity of it attested by
the general faith of many thousands of men to whom
it first was promulgated, and by the true belief of it
of many millions of men that have regularly succeeded
one another, and studied and preserved it ever since
that first promulgation; the evidence produced in
this volume will, I trust, satisfactorily prove both
the Genuineness and the Authenticity of the Sacred
Original, and consequently, that IT IS THE WORD
OF GOD.



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